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Editorial

WE regret that the compulsory return of Mr. Bitton to England, on account of ill health—referred to more fully in our closing paragraph—has prevented us from carrying out the plans he made for full discussion of the important subject of tract work.

Whilst this issue owes much to him, the symposium on pages 343-346 is lacking in the deductions he wished to make from the replies received. A notable feature in Dr. Darroch's paper in this issue is the attention that has been paid to work all over China. The figures showing the issues and expenditures of the various Tract Societies in China, on page 334, show how much has already been accomplished, and indicate the unique opportunity for a work of coördination. We are glad to note that on page 336 Dr. Darroch includes the work of the C. L. S. and shows that whilst that Society has aimed at influencing the higher classes of China in favour of righteousness and civilization and Christianity, it has not neglected the more spiritual needs of the Church. It was well that attention should be drawn to the need for improvement in the appearance of tract literature. The rapid development in the matter of coloured illustrations has been a joy to many. Much, however, yet requires to be done, and as the Mission Presses cannot themselves take the initiative of printing on superior paper, in a style worthy of the work, we trust the Tract Societies will show some of the enterprise of the Scripture Gift Mission or even of the advertisers of commodities which in some cases are harmful to China.

WE are indebted to the Editor of the *Boone Review* for permission to present to the readers of the RECORDER in this issue a paper prepared by one of the senior Our Chinese students of Boone University, and read as a Contributor.

graduating thesis by him. The scholarly tone and the breadth of view which this paper discloses are a tribute alike to the writer and to his tutors. It is safe to say that a band of young Christian men, such as Mr. Francis Wei, might by a whole-hearted devotion to the cause of truth in China change completely the whole face of the missionary problem in this Empire. One swallow does not make a summer, but it is a matter for rejoicing that we have this harbinger of good things to come. Our contributor may at least serve to demonstrate this; that we have in China native talent of equal worth to that of the foreign student, and by circumstance more perfectly equipped for dealing with the problems which Christianity has to face in this land. It will be seen that Mr. Wei's argument follows generally that adopted by Dr. John Ross in his scholarly book, "The Original Religion of China."

* * *

IN the renewed discussion upon the relation of Christianity to the non-Christian religions of the world which the missionary more than any other class of thinker Christianity and has continually to face, it is certain that the Higher Buddhism. question will focus in the Far East upon the higher thought of Buddhism and the attitude of the Christian preacher towards it. In days not long since gone by there would have been found few ready to acknowledge that Divine truth was discernible in the heart of idolatrous systems of religion; iconoclasm in relation to everything in the nature of idolatry marked the average attitude of the missionary one or two generations ago. From that position we believe it is fair to state the majority of missionaries have progressed; still there exists amongst us no inconsiderable number who cannot conceive that Christianity has anything in common with faiths which are chiefly marked by corruption and degeneracy. If the Edinburgh Conference was fairly representative of modern missionary opinion, its position may be stated thus. The great non-Christian religions of the world do contain deep and abiding truths; these are as ancient highways leading to the goal of full Divine revelation. In the course of the centuries

these highways have been overlaid by *débris* of ignorance and superstition ; it becomes then the manifest duty of the modern missionary to clear and open these ancient highways, to make straight paths for the feet, and by so doing turn the life of nations into the way of Divine truth.

* * *

THERE remains another and more advanced school of missionary thought whose numbers are certainly few, although its influence is not slight. That school is represented in our present issue by the veteran missionary, Dr. Timothy Richard, the result of

Wanted: More Evidence. whose Buddhist researches has been given to the world in his works "The Awakening of Faith" and "The New Testament of Higher Buddhism." It is the former of these which is the basis of the discussion now presented to our readers. Into certain of the writings of the Mahayana school Dr. Richard reads the tenets of the Christian Gospel to so great an extent that he feels justified in the use of Christian terminology when translating these writings into English. Here he parts company with almost all other Buddhist scholars, Christian and non-Christian alike. All those who are interested in this branch of religious enquiry, and especially missionaries to the Far East, anxiously await the presentation of the argument which is to justify the use of Christian Theistic terms in the translation of Buddhist literature. That argument has not yet appeared. So far as we are at present acquainted with the position, or are able to follow it, we cannot find upon grounds either of philology, history or theology sufficient warrant for so momentous a departure. More proof than is at present available is certainly needed to lift this method of translation from the realm of honest and interesting, but inconclusive, conjecture.

* * *

If these apologists of the Mahayana school are right, what then results ? Suppose it possible that these students justify in a scientific manner their use of Christian terminology in dealing with certain Buddhist books, and show conclusively that the New Buddhism is Christianity writ with a Buddhist pen :—What next ? Have they not then to proceed to convince both the Church and the world that Christian missions to non-Christian lands have not thereby become a work of obvious supererogation ? The

essence of our Gospel and the justification of our presence lies in the New Testament teaching of salvation through the Divine Man, God's Son, Christ Jesus. If this essence of Christian Gospel teaching is already enshrined in Buddhist literature, what remains to demand the work of the Christian missionary on religious grounds? If it is found needful to say in justification of Christian missionary enterprise that history and life prove the failure of all schools of Buddhism to save men or to uplift nations, and that is what the Christian apologists for the Mahayana must and do say in face of the facts, then surely it follows that the "salvation" of which Higher Buddhism speaks is not the Divine Salvation we are commissioned to preach, *for theirs is proven ineffective.* In a word, tested by results alone, it is not the Christian salvation from sin, and may not rightly therefore be so spoken of without confusion. Such confusion when dealing with the central terms of Faith is not to be deemed of little importance. The Gospel will neither be more forcibly advanced nor more readily accepted by being presented in an attenuated form or a latitudinarian spirit. If Christianity as the essential and final Gospel is not unique, its missionary programme is set upon an unsound and mistaken basis.

* * *

EFFORTS to secure uniform courses of study in Mission schools are among the most practical methods of uniting the Christian forces now in China. It was to be expected that efforts along this line would result in a number of courses somewhat sectional in character. This stage has already been reached. Back of these various sectional movements, and with a wider scope than any of them, is the committee on Course of Study appointed by the Educational Association of China. Following the purpose of its appointment this committee is now engaged on the problem of formulating a course of study for all Mission schools in China. In order that this course of study may be acceptable to as large a number of schools as possible it seems to us that the committee will need to keep in mind the following points: First, this course of study should be the result of a careful study and comparison of all existing union curricula, tentative or otherwise. In no other way can it be made broad enough to appeal to the constituency of the Educational Association of China. Then, too, for the present

**Uniform Courses
of Study.**

it should comprise twelve years' work, ending with the last year of the academy or middle school. Again this course of study should indicate the subjects to be studied ; it should not attempt to designate text-books. The reasons for this are obvious. Text-books are largely a matter of individual preference. They change rapidly ; new ones are constantly being issued in increasing numbers. Before the committee could get its course of study in the hands of the educational public many of the text-books designated therein would be laid on the shelf. But this committee can render real and effective service by indicating where the various tentative union curricula run along the same lines. A course of study kept within the limitations indicated will have a better chance for general acceptance than one which has originated in one section of China or which endeavors to settle the question of text-books. Only thus can this committee advance the unity of educational work in China.

* * *

WHILE listening recently to an address on the Relations of Chinese and Western Christian Workers, we noted that the speaker, **Relations with Chinese.** a Chinese pastor, referred to a position taken by the Edinburgh Conference. Subsequent examination of the records of the Conference failed to confirm the impression apparently in the mind of the speaker. This incident, which is likely not an isolated one, brought forcibly home the need that missionaries should see to it that their Chinese colleagues understand to some extent the ideas set forth in the findings of the various commissions which did most of the work of the Conference. If the impression gets abroad that the Conference was more liberal than those who do the work on the mission field the result will be a measure of dissatisfaction. The incident also emphasizes the importance of such full and frank discussion between Chinese Christian workers and their Western colleagues of those problems still outstanding between them as was advocated in our last issue. It is true that such discussion may not settle at once these problems. But nothing is to be gained by secrecy on either side. Hidden thoughts are apt to become smouldering suspicions ; suspicions between brethren never help. Frank discussion will at least bring the problems out into the open in such a way that they will seem less terrible. A clear understanding of the reasons in the hearts of both sides will lead to closer

fellowship which must surely come before any problems can be solved. Full and open confidence between Chinese and Western Christians is absolutely essential at the present time.

* * *

THE new agreement between Great Britain and China with regard to the opium trade was signed in Peking on May 8th. Our readers will find in "The Month" a reprint of three of the more important articles. The subject of the opium trade will always be a humiliating one to all patriotic Britons, but we are glad to note in the recent developments some very cheering and hopeful circumstances. Great Britain has been not only willing to meet China in a generous spirit, even at the loss of considerable revenue, but she has recognized China's success in the work of prohibition. This success has greatly enhanced the prestige of China. When we consider the complications caused by the loss of revenue, and also the insidious nature of the cravings of opium, with its many aggravating social, physical, and moral issues, we are amazed at what has been accomplished and hopeful that this new power of will and willingness of mind will accomplish much for the betterment of China. The loss of revenue we have referred to will be more than counterbalanced by the increased material riches of a healthier nation, and the improvement of the nation physically ought to be accompanied by a more important moral advance.

* * *

AMONG the other important events of the past month may be included the issue of Imperial Edicts calling for the formation of a Cabinet and Privy Council. Some details are given in "The Month;" in addition to these we understand that Prince Ch'ing will be President of the Cabinet and T. E. Na Tung and Hsu Shih-chang, Vice-Presidents. On the 20th May an Imperial Edict was issued sanctioning the signature of the loan agreement for the Central Railways. The loan is secured on the revenues of Hunan and Hupeh. There has evidently been a recognition of waste and inefficiency in past methods of railway administration, and considerable interest has been awakened in the Edict appointing H. E. Tuan Fang Director-General of the Central Railways.

The assassination of the Tartar General Fu Chi at Canton on the 8th of April, followed by the attempted murder of the

Viceroy on the 27th of the same month, are grave symptoms of the pent-up discontent which exists everywhere, but is nearer the explosive point in Canton than in any city in the Empire. The comments of the press indicate that public opinion is on the side of the revolutionaries. Fu Chi is derisively represented as discussing in Hades with En Ming, the murdered Governor of Anhwei, the ethics of crime. Living officials, under thinly veiled pseudonyms, are pilloried as occupying positions of greater or less torment in the infernal regions and, generally speaking, the press comments are so savage as to constitute a danger to peace. Fortunately the Chinese reader knows his editor and does not take too seriously these sanguinary diatribes or our expectations of future tranquillity would be less hopeful than we would care to admit.

* * *

THE readers of the RECORDER will be pleased to learn that Dr W. W. White expects again to visit China this coming summer. The meetings held by him and his ^{The Return of} party at the various sanitariums last summer ^{Dr. White.} will be still fresh in the minds of many, and it is to be hoped that even greater blessing may attend the conferences this season than last. In view of the delicate situation which exists with reference to differing views on certain lines in reference to the Scriptures it is hoped that earnest prayer will be offered up that God may give unity to His servants, even in the midst of diversity, and that He Himself will accomplish that which without Him it is impossible to hope for.

* * *

IT is with sincere regret that we announce the compulsory return of Mr. Bitton to England on account of ill health and his consequent retirement from editorial work on ^{Departure of} the RECORDER. Mr. Bitton has rendered most ^{Mr. Bitton.} valuable and acceptable service, not only in carefully prepared and thoughtful editorials, but also in planning for special numbers of the RECORDER and in securing suitable writers for the different issues, so that his services will be missed not only by the readers of the RECORDER, but especially by the Editorial Board. We trust that the return to England may result in speedy and permanent restoration to health and that he may return to give yet many years of acceptable service to the missionary body through the pages of the RECORDER.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."—St. James. v. 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew, xviii. 20.

All hail! Adored Trinity!
All hail! Adored Unity!
The Father God, and God the Son,
And God the Spirit, Three in One!

Behold, to Thee this blessed Day
Our grateful thanks we duly pay
For Thy rich gifts of priceless worth,
The saving health of all on earth.

Thee Three in One we thus adore,
Thee One in Three for evermore;
In Thy sweet mercy shall we find
A shelter sure for all mankind.

O Trinity! O Unity!
Be with us as we worship Thee;
And to the Angels' songs in light
Our prayers and praises now unite.

Amen.

PRAY

That the hostile attitude towards Christian truth of the Chinese may be turned into one of welcome. (P. 337.)

That the Chinese nation may accept with full belief the greatest message ever intrusted to mortal to deliver. (P. 329.)

For the conversion to Christ of that large and ever-growing body of students whose voice is to be heard in the future deliberations of those who guide the Empire. (P. 338.)

That the Evangelistic Association may fulfill its intention of giving suitable literature to the church and the world. (P. 330.)

For the nine Tract Societies and for the Christian Literature Society and the work that they are doing. (Pp. 334, 336.)

For religious tracts to meet the need of the present time and that will be effective for their purpose. (P. 343.)

That there may be found those who will write such books as will meet the needs of the student class whose minds are hesitating between two opinions. (P. 338.)

GIVE THANKS

For the men who have prepared the evangelistic literature we have at our disposal now, and for this work that they have done. (P. 330.)

For the great artists of the world who have consecrated their powers to illustrate the Gospel. (P. 342.)

For the liberality of those throughout the world who make possible the distribution of Bibles and tracts as they are needed. (P. 341.)

MORE RULES FOR A HOLY LIFE.

- To fear the day of judgment.
- To dread hell.
- To desire eternal life with all spiritual longing.
- To have the expectation of death every day before his eyes.
- To watch over his actions at all times.
- To know certainly that in all places the eye of God is upon him.
- To keep his lips from evil and wicked discourse.
- Not to be fond of much talking.
- Not to love much or violent laughter.
- To give willing attention to the sacred readings.
- To pray frequently.
- Every day to confess his past sins to God in prayer.
- Not to fulfil the desires of the flesh.
- To hate self-will.
- Not to desire to be called a saint before he is one.
- Every day to fulfil the words of God in action.
- To love chastity.
- To hate nobody.
- To have no jealousy.
- To indulge no envy.
- Not to love contention.
- To avoid self-conceit.
- To reverence seniors.
- To love juniors.
- To pray for enemies in the love of Christ.
- After a disagreement to be reconciled before the going down of the sun.
- And never to despair of the mercy of God.
- From St. Benedict: "The means of doing good works."*

Contributed Articles

Religious Beliefs of the Ancient Chinese and Their Influence on the National Character of the Chinese People*

BY FRANCIS C. M. WEI.

I.

THE study of the religion of the ancients is not merely a matter of curiosity. It is an important field for the student of comparative religion, for no modern system of religion can be fully comprehended unless the history of its development and growth is traced back to the first stage of its existence. But the study is not to be monopolized by the theologians. Its interest will be participated in as well by the historian and the politician, as it helps in no ordinary degree to elucidate the history and to account for the peculiar characteristics of a people. "A man's religion," says Carlyle, "is the chief fact with regard to him. A man's or a nation of man's. Of a man or of a nation we inquire therefore first of all, What religion they had? Answering this question is giving us the soul of the history of the man or nation. The thoughts they had were the parents of the actions they did; their feelings were the parents of their thoughts; it was the unseen and the spiritual in them that determined the outward and the actual; their religion, as I say, was the great fact about them." It is with the object of testing the truth of this statement of Carlyle's that we shall approach the study of the religion of the ancient Chinese, while the other phases of the study will only receive so much attention as the aim in view will require.

This study is by no means an easy task. The folklore of the ancient Chinese from which we should expect most of our information has long been lost, if any ever existed in literature. The probability is that it was obliterated by Confucius when he edited the classics. The only source open to our study, then, is the classics in their present form, and for this reason we have

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NOTE — Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

to depend chiefly on the authority of the classics for the statements in this essay.

At the very outset it may be asserted that no record of any organized religious institution or any definite priesthood of the ancient Chinese can be found in the classics. Nor is there any "sacred book" existing outside of the classics that embodies the ancient religious ideas and beliefs of the race. To the question whether the ancient Chinese had ever had any positive religion, we may unhesitatingly answer in the negative. But when we take religion to mean "the thing which a man does practically believe, the thing which a man does practically lay to heart and know for certain concerning his vital relation to this mysterious universe, and his duty and destiny therein," we shall find not a few indications in the ancient literature of the Chinese, particularly in the Shu King or the Book of Historical Documents (書經) and the Shi King or the Book of Odes (詩經), which distinctly show the ancient religion of the people.

To do ample justice to such a wide subject is beyond the scope of a short essay like the present one. A full treatment of it would occupy easily a volume of considerable size, and its undertaking would mean nothing less than many years' labour. In this essay only two points will be treated. These are : I. The Idea of Shangte ; II. Ancestor Worship.

I. THE IDEA OF SHANGTE

A fair knowledge of the way in which the idea of Shangte or the Supreme Lord grew up among the ancient Chinese necessitates a brief review of their physical surroundings. It is generally believed by the historians that the ancestors of the Chinese people were a branch of the Turanian race, which had separated itself from the main stock in the West and emigrated into the basin of the Yellow River. This band of Turanians, after years of wandering, settled themselves finally near the present province of Honan and there formed the nucleus of the Chinese nation. It is easy to see how the geographical and climatic features of that district early aroused the inquisitive minds of the primitive Chinese to the meaning of this mysterious universe. The gigantic mountains which met their eyes in every direction, and which supplied them with fuel and game; the fertile soil which, though unlike the tropical forests does not give them fruits and nuts without cultivation, was yet able to

ensure the due reward of their labour ; and the Yellow River, roaring on its way to the sea from its unknown source, which was generally supposed to be in heaven, and sweeping along with it sometimes thousands of lives and not unfrequently all the property on its banks ; these must have impressed deeply the minds of the ancient Chinese. Further, the climate of the district was of such a character that observations of the heavenly bodies early occupied the attention of the ancient inhabitants of the Hwangho valley. The sun which gave them warmth and ripened the fruits ; the moon which shone on them when they sat around the door of the hut to chat and to enjoy themselves after the day's toil, and which, before the invention of the torch was, we must remember, the only great source of light when the night set in, and finally the stars and planets scattered in the heavens and twinkling with their mysterious light ; these, again, appealed strongly to the primitive mind as so many sources of power. Then the seasons with their regular coming and their respective attendants, the smiling spring with her birds and flowers, the energetic summer with his intense heat and bright sunshine, the sober autumn with the howling winds, and the dreary winter with his grave face ; these also struck them with a sense of wonder. It is not surprising, therefore, that these objects of nature should be worshipped by the ancient Chinese. We find it recorded in the Book of Rites that sacrifices were offered to mountains and rivers, the sun, moon, and stars, hills and streams, forests and valleys, weather and the seasons.

What is the meaning of this worship of the objects of nature is a question we must answer. We cannot very well agree with the opinion that it is "a service of God."* It is too much a forced statement to say that the ancient Chinese were serving God when they buried the sheep and the pig at the Altar of Great Brightness (埋少牢於泰昭), or when they performed the ceremonies at the Altar of the Royal Palace (玉宮), or at the Altar of the Light of the Night (夜明). But to do them justice we need to point out here that the ancient Chinese did not worship the sun and the moon as the Canaanites worshipped Baalim and Ashtaroth. When they worshipped the objects of nature, they worshipped them as objects of nature only, not as so many personal deities who were supposed by other races to have the presidency of those natural objects. A

*See Prof. James Legge's lecture on Chinese Religion in the "Religious Systems of the World."

passage in the Book of Rites serves to make this clear. "Sacrifices should be offered to the sun, moon, and the starry host, for to these the people look for light; and also the mountains and forests, rivers and valleys, mounts and hills, for these are sources of wealth to the people (及夫日月星辰民所瞻仰也山林川谷丘陵民所取財用也)."

However, we have to penetrate deeper into the feelings of the ancient Chinese in order to reach the true explanation of their worship of natural objects. In the classics there are indications that they were sensible of the existence of some superior power to which they owed respect and gratitude: respect for the natural forces which they perceived working in the universe, and gratitude for the blessings which they received in various forms, as the warmth of the sun, the light of the moon, the wealth of the mountains and rivers. But their imagination was not strong enough to carry them one step further in order to realize this superior power in a clear-cut conception. Accordingly they stopped at the worship of the objects of nature, which impressed their minds, but which to their inner feeling were merely the media, not the real sources, of the power revealed in the workings of this mysterious universe.

The development of this vague and implicit idea of the existence of a superior power into the conception of a personal and spiritual Being was brought about by a different course, not by imagination or reasoning, but by common sense. The ancient Chinese lacked the imaginative power of the Greek mind, but they possessed, to a great extent, the sense of order and law of the Roman people. The regularity of the seasons, the order of the movements of the heavenly bodies, and the general harmony of the universe,—these could not be accounted for except by the existence of a controlling power which had the government of all. This gave rise to the idea of Shangte, the Supreme Lord. The name of Shangte for the Supreme Being or God is frequently used in the ancient classics, although it is rarely found in the later literature. According to the Book of Rites, it was to Shangte that the Son of Heaven should pray for grain in the first month of the year (是月也祈穀于上帝). This is a very suggestive statement. Rain and soil are essential elements for a plentiful crop in China. Yet the record is that the ancient Chinese made their prayers to Shangte, not to the "God of Rain," or the "God of the Soil." Again, a catastrophe on a mountain or the drying up of a

river was often recorded in Chinese history as a calamitous sign. But it was interpreted not as the wrath of the spirits of the mountains and river, but as a warning from Shangte.

What then is the nature of this Shangte of the ancient Chinese? Is He a personal deity like Jehovah, or is He considered merely as equal to nature in the manner in which a pantheist would regard his deity? The answer to this question is in the classics. But before we proceed thither, we must discriminate carefully the various senses in which the word "Tien" (天) is used in ancient Chinese literature, in order to attain a definite and clear conception of the idea of the ancient Chinese concerning the Supreme Being.

In the first place, "Tien" (天) is used to signify the visible firmament overspreading the earth; for instance in the following passage from the doctrine of the Mean (中庸): "The heaven now before us is only this bright spot, but when viewed in its inexhaustible extent, the sun, moon, and stars, and constellations of the zodiac are suspended in it, and all things are overspread by it" (今夫天斯昭昭之多及其無窮也 日月星辰繫焉萬物覆焉). Secondly, it is used to indicate nature itself. The Book of Changes (易經) says: "Heaven produces sacred things and the sages conform with them in their actions" (天生神物聖人則之). Thirdly, it is used as equivalent to fate, as when Confucius exclaimed, "Heaven rejects me" (天喪予). Finally, "Tien" (天) is employed as a denomination for the Supreme Being. "Heaven is going to use the Master as an alarm bell" (天將以夫子爲木鐸), says a friend of Confucius. The sage himself used the word in the same sense when he said impatiently to his vainglorious disciple: "Shall I deceive Heaven?" (吾誰欺欺天乎).

From this it is evident that Dr. Faber's opinion that the Chinese word "tien" is *totally* inadmissible as a designation of a personal God, is not well grounded. The Chinese are not distinguished by clearness of thought. They are not accustomed to clear-cut conceptions, nor very particular about the terms they used to signify various ideas. When "tien" is used in so many different senses in the classics, it is not surprising for a foreigner, who is so fortunate as to possess part of the Greek mind, which is the common heritage of Westerners, to come to the conclusion, at his first approach to the Chinese literature, that the conception of the Supreme Being of the ancient Chinese is either pantheistic or naturalistic. We must be free from

the bondage of words. Words are often misleading. Let us try in every case to get at the real ideas which the words are intended to convey, rather than to construe the words themselves. Bearing this in mind we may now proceed with an unbiased mind to inquire what attributes the ancient Chinese assigned to the Supreme Being, whom they worshipped and served as the Lord of this universe.

The first point that impresses the student of the Chinese classics is that the ancient Chinese conceived of Shangte entirely as an invisible being. There is not the slightest trace in the classics that Shangte is represented in human form. It is a very well put statement that there is less anthropomorphism in the ancient Chinese literature than in the sacred books of any other people; the Hebrews not excepted.* Fancy is often the cause of anthropomorphism. That there is little anthropomorphism in the Chinese classics can be partially explained by the inefficiency of the imagination of the people, which is also the cause of the slow development of the fine arts in the country. But this is not more than a partial explanation. It is not fair to refuse credit to the ancient Chinese for this noble conception of the Supreme Being so rarely found among primitive people.

But Shangte, being invisible, is not "the infinite blank," entirely unthinkable, as is the doctrine of the Neo-Platonist. The ancient Chinese were not mystics. Their minds were not at all tending to that direction. Though invisible, Shangte is not unthinkable. He was conceived of as majestic and glorious. In the Book of Odes, He is described as great and majestic. "Great is the Supreme Lord, beholding this lower world in majesty" (皇矣上帝臨下有赫). In the same book, we have also the following lines:—

"The bright and glorious Lord Supreme (明昭上帝)
Will in them give us a good year" (迄用康年).

Further, the idea frequently met with among modern scientists—the idea that God is the master mechanic, who, having finished his work and endowed it with forces by putting into it the necessary springs and by winding them properly, is now far away from the world and has no concern with mortals—finds no parallel in the ancient Chinese. According to them, Shangte is "beholding this lower world."

* See Martin's Hanlin Papers, "The San Kiao."

"The Lord Supreme is with you (上帝臨汝),
Have no doubt in your heart" (無貳爾心),
are two of the most striking lines in the Book of Odes.

Thus far it is clear that Shangte is invisible, majestic, glorious, and omnipotent. This, however, will not satisfy those who maintain the notion that the Chinese conception of the Supreme Being is pantheistic. How can we distinguish Shangte from the God of the pantheist? Is Shangte a personal deity or merely an impersonal blind power? To be brief, the answer to these questions is evident from the appellation "Shangte," by which the Supreme Being was known to the ancient Chinese. "Te," or Lord, implies distinctly a personal meaning. There is therefore no need of an extended argument to show that Chinese theism is quite free from any pantheistic tinge. For those who will think otherwise, in spite of this clear evidence, we need only quote one passage from the Book of Historical Documents, and leave the judgment to themselves. "The fame of him (King Wan) ascended up to the Supreme Lord, and the Lord approved" (聞于上帝帝休). Can this be said of any pantheistic God?

As to the nature of Shangte the ancient Chinese emphasised most His justice and impartiality. "The way of the Supreme Lord is not invariable (for He will reward or punish a man according to his actions). On the good doer He sends down all the blessings, and on the evil doer He sends down all miseries" (惟上帝不常作善降之百祥作不善降之百殃). But His love and mercy were not passed unnoticed. He was said to love the people. It is recorded in the Book of Historical Documents that "Heaven loves the people" (惟天惠民). In the same book it is said that "Heaven compensates the people, and what the people desire, Heaven will be found to give effect to" (天矜于民民之所欲天必從之).

What is most noticeable in the Chinese conception of Shangte is that Shangte is never represented as revengeful. He is ready to punish the evil-doer. But in doing so He is merely enforcing the moral law. "It is not the Supreme Lord that has caused this evil time," so runs a verse in the Book of Odes, "but it arises from Yin's not using the old ways" (匪上帝不時殷不用舊). Shangte is just and impartial. But to conceive of Him as capable of being enraged with revenge, to think that He can be debased by that destructive passion which shows only the weakness of man, that

passion which brings misery and ruin upon this world, is far from the mind of the ancient Chinese.

Passing now to another point—the relation of Shangte to the people—we shall begin by quoting a passage from a speech delivered by Tang, the first sovereign of the Shang dynasty, which is thus recorded in the Book of Historical Documents : “The great Supreme Lord has conferred even upon inferior people a moral sense, compliance with which would show their nature invariably right” (惟皇上帝降衷下民若有恒性). In the Book of Odes, also, the same idea is expressed. “Heaven in producing mankind gave them their various faculties and relations with their specific laws” (天生蒸民有物有則). It is the same idea again that we find at the opening of the Doctrine of the Mean : “What Heaven has conferred is called the nature ; an accordance with this nature is called the Path of Duty ; the regulation of this path is called Instruction.” Thus Heaven or the Supreme Being is the source of man’s moral sense. He bestows upon man His nature, and to act in accordance with this nature is the fulfilment of His will. In the Book of Historical Documents, this doctrine is expounded in a more lengthened form. “From heaven are the social arrangements with their several duties : to us it is given to enforce those five duties, and then we have the five courses of generous conduct ! From heaven are the social distinctions with their several ceremonies ; from us proceed the observances of those five ceremonies, and then they appear in regular practice. When sovereign and ministers show a common reverence and respect for these, do they not harmonize the moral nature of the people ? Heaven graciously distinguishes the virtuous ; are there not the five habiliments, five decorations of them ? Heaven punishes the guilty ; are there not the five punishments to be severally used for that purpose ? The business of the government ! Ought we not to be earnest in it ? Ought we not to be earnest in it ? (天叙有典勅我五典五惇哉天秩有禮自我五禮有庸哉同寅協恭和衷哉天命有德五服五章哉天討有罪五刑五用哉政事懋哉懋哉). Finally Shangte is the ruler of mankind. “Vast is the Supreme Lord, the ruler of mankind,” says the Book of Odes. To the ancient Chinese, the Supreme Lord is ruler of mankind in the literal sense of the term. Government is actually thought to be from Him. In His hands is the supreme guidance of the state supposed to be. On earth, however,

the sovereign is appointed to be His vicegerent. Thus spoke King Wu, the founder of the Chau Dynasty: "Rulers and instructors are appointed in order that they may be able to assist the Supreme Lord and secure the tranquillity of the four quarters of the empire" (作之君作之師爲其克相上帝寵綏四方). This brings us to the discussion in a more detailed manner of the relation of Shangte to the ruler, which idea has much weight in Chinese history and is therefore worthy of close attention.

The ruler of the ancient Chinese reigned by divine right. He owed his position only to the appointment of Shangte. Neither the theory of social contract, nor any other theory of government which makes the ruled masters of the ruler, has any affinity in the idea of the ancient Chinese. But we must not be misled by the term "divine right," and understand it as that notorious doctrine maintained by the Stuart Kings of England, which cost Charles I. his head, and caused so much conflict between the English people and their kings in the first part of the seventeenth century. The true idea of the divine right of the ancient Chinese rulers is best expressed by Professor James Legge as follows: "They have no other divine right to their positions but that which arises from the fulfilment of their duties. The dynasty that does not rule so as to secure the well-being of the people, has forfeited its right to the throne." "Heaven loves the people and the rulers should reverence this mind of heaven" (惟天惠民惟皇辟奉天). That is the proper function of the ruler. As soon as he fails to discharge his duties as such a function, he ceases to be the ruler of the people. "If within the four seas there be distress and poverty, your heavenly-conferred revenue will come to a perpetual end" (四海困窮天祿永終), is an admonition given to the Emperor as recorded in the Book of Historical Documents. The fall of the Hea dynasty will serve well as a concrete instance. As "the king of Hea was an offender, and falsely pretended to the sanction of Heaven on High, to spread abroad his commands among the people, the Lord (Shangte) on this account viewed him with disapprobation and caused our Shang to receive His appointment" (夏王有罪矯誣上天以布命于下帝用不誠式商受命). When the appointment is thus decreed, it becomes the duty of the newly-appointed ruler to execute the will of heaven. Thus said T'ang: "The sovereign of Hea is an offender, and, as I fear the

Supreme Lord, I dare not but punish him" (夏氏有罪予畏上帝不敢不征). Much to the same effect spoke King Wu, when he addressed his hosts and allies on setting out on their march against the cruel King of Shang: "The iniquity of Shang is full. Heaven gives command to destroy it. If I did not comply with heaven, my own iniquity would be as great" (商罪貫盈天命誅之予弗順天厥罪惟鈞).

There is one more point about the Chinese conception of Shangte, which is worthy of mention. Shangte is not a tribal God of the Chinese. He was regarded by the ancient Chinese as their governor, but His government extended beyond the Chinese boundaries to other tribes and communities. He is not a local king, but king of mankind. He punished the prince of the Meaou (苗) as well as the sovereign of Hea. Yu the great, when he set out to subdue the Meaou, thus addressed his soldiers: "Ye multitudes, listen to my orders. Stupid is the prince of the Meaou, ignorant, erring, and disrespectful. Despising and insolent to others, he thinks that all ability and virtue are with himself. A rebel to the right, he destroys all the obligations of virtue. Superior men are kept by him in obscurity and mean men fill all the offices. The people reject and will not respect him. Heaven is sending calamities down upon him" (禹誓于師曰濟濟有衆咸聽朕命茲有苗昏迷不恭侮慢自賢反道敗德君子在野小人在位民棄不保天降之咎).

(To be concluded.)

Evangelistic Tracts and Literature*

BY JOHN DARROCH.

IN addressing myself to the preparation of a paper on evangelistic tracts and literature I cannot but ponder the significance portended by the formation of this new organisation. The entire missionary body has always been an Evangelistic Association. One may be pardoned for hesitating to believe that this new Association is needed. Yet the fact that a number of the busiest missionaries in China were willing to leave the pressing duties appertaining to their

* Prepared for the first triennial meeting of the Evangelistic Association of China.

respective fields of work, and congregate together to deliberate on the problems of evangelisation in China, is a forceful testimony that, in the opinion of the men best qualified to judge, such an association not only promises to be useful, but is, at this moment, an absolute necessity.

The evolution of an organism is always from the simple to the complex. In a rude and barbarous State every individual is at once warrior and architect, farmer and mechanic. The units of which the State is composed are like the separate grains in a sandheap. They have proximity but no cohesion, still less have they interdependence. The more highly civilized the community becomes, the more complex is the interrelation of the individual members. Specialization is, then, a sign of development. We may take it that the formation of this Association indicates a forward movement of the missionary body, and a development, in the direction of efficiency, of its far-flung battle line.

The members of the Medical Association of China are medical experts. Members of the Educational Association are educational experts. Or, if the modesty of the ladies and gentlemen who form the membership of these bodies forbids them to assume the name of "experts," they will at least readily admit that they have dedicated themselves to the cause of Christian education or medicine as the case may be.

In the same way this Association is composed of evangelistic experts or, at least, of those who have dedicated themselves to the one great purpose of evangelism. In other words, they have devoted themselves to the work of proclaiming to the greatest nation on earth the greatest message ever intrusted to mortal to deliver. It is a high choice, and I am honoured in being privileged to write on one aspect of their chosen work.

THE WORK THAT HAS BEEN DONE IN THE PREPARATION OF EVANGELISTIC LITERATURE.

It is only by a knowledge of the past that we are able to prognosticate the future. We shall not plan well for the future production of evangelistic literature unless we are familiar with the stock of books already in existence. I fear that even well-informed missionaries are unable to keep in touch with the wealth of literature which the Tract Societies already place at their disposal. In a paper, prepared by Rev. G.

Miller, and published in the January RECORDER for 1910, the following sentence occurs :—“The Evangelistic Association will select and prepare suitable literature for its work. We are already indebted to the Tract Societies for the good work they have done, but we feel that in this department there are still great possibilities.” Everyone interested in Christian literature in China will note with keen pleasure that this young Association is girding itself for the great task of giving suitable literature to the church and the world. But before we project our plans into the future, let us note what others have done for us in the past, that when we, in our turn, essay to handle the tools which older hands are laying down, we may show ourselves to be workmen that need not be ashamed ; labourers worthy of our hire.

Few of us realise how stupendous is our debt to the men who prepared the evangelistic literature which we have at our disposal now. Their writings, scattered broadcast over China, have done as much as all the preaching of all the missionaries to win from heathenism the men who form the church of Christ in China to-day.

It is worth remembering that the man who, by his literary work, has done more for the evangelisation of China than any other missionary, is living in the city of Hankow to-day. I refer to the Rev. Dr. Griffith John, a man whom we all delight to honour. That keen and tempered mind is no longer swift to respond to the volition of its master. The golden bowl is breaking : the Lord is calling the worn out labourer home, for his darg is finished and his rest is due, but the conference recently held was unspeakably the poorer that his illness robbed it of his counsel and guidance.

In a book recently published by the Chinese Tract Society called 師生辨道 or “A Dialogue on Christianity,” a Chinese pastor tells how he became a Christian. A friend, knowing that he was a bigoted Confucianist, gave him a copy of Dr. John’s 德慧入門 “The Gate of Virtue and Knowledge.” As he read the book he felt as if the store of wisdom which he had attained by the study of the classics, and which had hitherto seemed so profound, was steadily shrinking, until he, who before thought himself rich and increased with goods, saw that he was poor and blind and naked. He next obtained Dr. Martin’s 天道溯源 “Christian Evidences,” and the process of his conversion was rapidly completed. This incident seems

to me so richly significant that I cannot refrain from quoting it. We see here that the study of two books, one written by the oldest American, the other by the oldest British missionary in China, has led a young Chinese scholar to Christ, and, in the true order of apostolic succession, he too writes a book to win others to his Saviour.

TRACT SOCIETIES IN CHINA.

The aim of the recently formed Association is the evangelization of China, and this paper is written to show how much the evangelistic literature now in existence is adapted to attain this end and to provoke a discussion which will show what other literature is needed, and how our present stock can be improved and made more suitable for its purpose.

First I wish to call your attention to the splendid service that is being rendered to the cause of evangelism by the Tract Societies already in existence.

SHANGHAI.

The work of the Chinese Tract Society in Shanghai is too well known to need description. With the substantial help of the Religious Tract Society of London this Society published the well-known Conference Commentary, and indeed almost all the commentaries on the Scriptures in Chinese are publications of this Society. The report for 1910 says:—

"Some of our largest and most important publications have been out of stock and been reprinted during the year. Among these may be mentioned *The Conference Commentary*, *The Bible Dictionary*, *Topical Index*, etc.; it being the largest year's work ever done by the Society. And the income from sales is among the greatest, reaching the very large sum of \$10,979.62, and for printing we have paid \$17,300.44, the largest since the Society was organized.

OUR YEAR'S WORK.

We have printed twenty new works, making 217,200 copies and 3,193,200 pages. We have reprinted one hundred and ten of our standard works, making 565,000 copies and 18,405,000 pages. Or a total of 130 different works and 782,200 copies, equal to 21,599,200 pages. Reckoned at 12 mo. it equals 28,599 200 pages. We have distributed, including grants, 441,058 copies of books and tracts, equal to 11,299,824 pages. During the thirty-two years of the Society's existence there have been printed \$153,246.22 worth of books and tracts, and distributed during the same time 160,351,356 pages."

This is surely a record of good work well done, and deserves the heartiest commendation.

HANKOW.

The virile and vigorous Central China Tract Society has its headquarters in the city of Hankow. It already possesses a fine dépôt of its own, and is now building extensive premises to serve as printing department, offices, etc. The work done by the Hankow Society in the dissemination of good Gospel tracts throughout the Chinese-speaking world is beyond all praise. Only those who have experience in building and financing large schemes have any idea of the labour which the committee has undertaken in this effort to improve the Society's efficiency. They have made the whole missionary body their debtors by the service they have rendered and are still rendering to the cause of evangelism in China.

The report for the year is full of praise for what God has enabled the Society to accomplish and of buoyant hope for the future. The report says:

"It may be remembered that in the last report special praise was given to God because the circulation had reached almost three millions; the actual figure being 2,976,777 issues. It is with a feeling almost too deep for expression that it is now placed on record that the issues from the dépôt have during the past year numbered 4,333,459 copies, of which only 75,648 have been supplied to other Societies for re-sale. As the table will show, almost one-half of our issues have been sold below cost-price, a fact which emphasises what has already been said about our need for further aid if our work is to be sustained on these lines.

Total circulation in 1908	2,208,619.
" " 1909	2,976,777.
" " 1910	4,333,459.
Increase over 1909	1,356,682.

This enormous circulation can be analysed thus:

1. Tracts and books sold at or above cost	...	...	72,320
2. Tracts and books sold under cost	...	...	2,004,139
3. Tracts for free distribution :			
Week of prayer topics ...	...	...	50,000
Introduction to New Testament	...	...	1,270,000
John iii. 16	...	...	200,000
Pictorial Tracts ...	...	...	240,000
Scripture extracts ...	...	...	200,000
'Distribution Fund' tracts	...	...	282,000
			<hr/>
			4,318,459"

SZECHWAN.

West of the Yangtse gorges there is a China separated by great mountains and deep ravines from the China of the North, South, and East. Here, with its headquarters in Chungking, is the West China Tract Society. Founded in 1899 its first year's receipts amounted to less than 38 taels.

Last year the Society put into circulation 1,509,528 Christian books and tracts. The balance sheet for the year shows an income and expenditure of 16,953.96 dollars. Two fields are open to this Society which can be entered by no other. I refer to the openings for evangelistic effort in Thibet and among the Miao tribes. The Society secured types for printing in the languages of both these peoples. The business side of its work has grown so largely that a missionary, Mr. G. M. Franck, has had to be found who will devote of his whole time to this most necessary side of the Society's work; and, its report shows that, taken altogether, the West China Tract Society is one of the most vigorous and active organizations in China.

PEKING.

The North China Tract Society has its headquarters in Peking, but for the convenience of its business work and the better distribution of its literature it has recently purchased a valuable property in Tientsin, where the agent's office and dépôt will henceforth be located. The report for the present year strikes a jubilant, even a jaunty note. The sales were never so good; the outlook never so hopeful. The books and tracts circulated during the year amounted to a total of 361,194, having an aggregate of 7,973,648 pages. The sales amounted to a sum of \$5,268.07, an increase of more than \$2,300 on those of the previous year.

The North China Tract Society has also been compelled to secure for itself an agent who makes it his sole duty to attend to the business side of the Society's work. Mr. Grimes has been so successful in his efforts that he has increased the sales and reduced very considerably at the same time the Society's printing and other expenses. This has so encouraged the executive that they declare their aim to be to make their publications "the most attractive and at the same time the most reasonable in price to be found in China." We wish them all success in the path they have marked out for themselves. The other Tract Societies will by no means be willing to be outdone in the production of their books, and as a result of their healthy competition we, who purchase and circulate their tracts, may expect that these booklets will be better written, better printed and better illustrated than anything we have yet seen.

The South Fukien Tract Society at Amoy was organised in 1908, and last year was able to circulate 114,085 publications. Something like 16,000 of these issues were written in Romanised Chinese. The balance shows that the Society expended \$4,135.26 in the course of the year.

The North Fukien Tract Society has its headquarters at Foochow. It reports a circulation of 73,090 issues and an expenditure of \$2,613.63 during the year.

The Hongkong Tract Society pushes the sale of English Bibles and tracts more than that of Chinese literature, but last year something like \$500 worth of Chinese tracts were sold from the dépôt.

The Manchurian Tract Society, with its headquarters at Mukden, has not aimed at producing but rather at distributing the literature produced by others. The Society has circulated a considerable quantity of good literature during the year, but that is accounted for in the issues of other Societies, so our friends in the north have the honour of doing the work, but the returns are credited to those who produced rather than to those who actually circulated the tracts.

Canton. I have not the figures stating the circulation from this Society during the year, but as its expenditure amounts to \$2,304.29 I take it that its circulation was about on a par with that of, say, the Fukien Tract Society, and to give an approximate completeness to my tabulated statement I will take it that from Canton some 70,000 tracts were circulated during the year.

Appended is a table showing the issues and expenditure of the Tract Societies in China :—

<i>Society.</i>		<i>Circulation.</i>	<i>Expenditure.</i>
C. T. S.	Shanghai.	Copies 782,200, pages 21,599,200.	\$23,824.08
C. C. T. S.	Hankow.	Issues 4,333 459.	34,218.80
		For buildings.	18,562.95
W. C. T. S.	Chungking.	Issues 1,249,528.	16,953.96
	Amoy.	„ 114,085.	4,135.26
	Hongkong.	„ 34,430.	1,038.00
N. C. T. S.	Peking.	Copies 761,194, pages 7,973,648.	10,000.00
	Canton.	Issues 70,000.	2,304.29
	Foochow.	„ 73,090.	2,613.63
	Manchuria.		

It is not possible to reduce all the 'issues' of the various societies to a common denominator. One 'issue' may be a one page tract, another a one hundred page book. But this is a fact of great significance ; there are nine tract societies occupying positions of strategic importance in China, and these issued,

during the year that is past, many millions of tracts and spent more than \$100,000 in the prosecution of their work.

If we regard ourselves as a great war council, convened to discuss the best way of assaulting the fortress of heathenism, then these societies with their dépôts represent the arsenals from whence we must draw our ammunition for the purposes of attack.

The Evangelistic Association is to be congratulated that at the commencement of its career it finds itself in possession—I may put it that way, for these tract societies exist only to serve the missionary body—of such a mighty auxiliary force. The committees governing the tract societies I have named, are composed of the ablest missionaries in their districts. (I am sure I may say so without giving offence to other able men who benefit by their work). The tracts stored in the dépôts have been written by some of the best scholars who ever came to this country, and are as effective now as they have been proved to be in the past.

It may be said that some of the publications of these Societies cannot be called good literature. There is truth in this objection, and none feels the force of it more keenly than the Societies concerned. Every publishing house has some books that make a hit and some that fall flat, and the Tract Societies are, in this respect, not different from other publishers. But you are not bound to buy and circulate what you disapprove of. Any society will allow you to choose what you like from its catalogue and will not quarrel with you for leaving severely alone whatever literature does not commend itself to you. If someone further objects that not one of the societies has in stock the kind of tract which he believes to be needed, then, I say let that man provide the tract that *is* needed. The societies will gladly publish it for him if it is approved by their Examining Committee. Nor need you fear that their scrutiny will be hypercritical. The objection we have noted proves that the Tract Societies have responded rather too readily to the desire of the missionary author to see his effusion in print. The meshes of their examination nets have been too wide, and much has passed through that had better been rejected. We may fairly claim that this is a point in favour of, rather than against, the Tract Societies. There is only one sure test of seed capacity. The grain is cast forth and buried in the dark earth. If it has the

germ of life in it, it will come forth ; first the blade, then the ear, then the full corn in the ear. It is in like manner with the missionaries' message committed to the press in tract form. It is cast forth into the world, and the test of its fitness to live is the measure of response it awakens in those to whom its message comes. It must not be taken as altogether blame-worthy in the publishing Societies that they have not accepted manuscripts only from leaders of the missionary host, but that they have been quick to encourage the rank and file in their sometimes abortive efforts to set forth in writing the message of salvation to the Chinese race.

THE C. L. S.

There is another great publishing society in China labouring along nearly the same lines as the Tract Societies—The Christian Literature Society. Last year it issued from the press 213,930 copies with nearly 16,000,000 pages and expended in the general work of the Society something like \$31,000 besides a very large sum spent in building a splendid block of offices. The policy of the Christian Literature Society differs slightly from that of a tract society. It aims not so much to reach the masses as the classes, to influence the leaders of public opinion and through them to reach the multitude.

It is sometimes said, by way of reproach, that the C. L. S. does not aim at the conversion of individuals, but seeks to create an atmosphere of general friendliness and brotherly kindness between Christian and heathen. I do not think such a statement of the aim of the Society is a true one. A study of the catalogue issued by the C. L. S. will show that, while the Society has consistently aimed at influencing the higher classes in China in favour of righteousness and civilization and Christianity, it has not neglected the more spiritual needs of the church. But I pray you to consider what a very important thing is this atmosphere of kindliness and toleration which some people belittle, and how much it would assist our work if this was the prevailing attitude of the official classes in China toward Christianity.

I have heard it said that D. L. Moody once remarked that he never knew a man to be converted who sat through a meeting with cold feet. The great evangelist was pleading then for comfortable, well-lighted halls in which to hold his

meetings. The principle underlying his remark is that a great deal of preliminary work must be done before you can see souls saved. And unless that work is done, and well done, your best efforts, however wisely directed and prayerfully conducted, will avail nothing. To see this illustrated on a national scale we have but to remind ourselves of what took place during the reformation in Europe. A writer in Chamber's Encyclopædia says : "By the middle of the sixteenth century it seemed as if the revolution must sweep all before it and the papal system be as completely effaced by Protestantism as paganism had been effaced by Christianity. By the close of the same century Europe was portioned between the two religions by the same dividing lines as exist at the present day." Now, why should the reformed doctrines have swept Europe like a prairie fire during the first years of the sixteenth century and during the four hundred years that have elapsed since then have failed to win a single Principality for Protestantism ? The answer is that during that fateful half century men's minds were kindly disposed towards new light. Since that date men, in the opposing camps of Protestantism and Roman Catholicism, have looked on each other as duellists, stripped for the encounter, eyeing each his antagonist along the glittering edge of his rapier. It boots not in these circumstances that you have the most cogent arguments and the highest reason on your side. Men are not then disposed to listen to reason or argument ; your case has no chance of being considered much less accepted.

Now the attitude of China, *vis-à-vis* the Gospel, has hitherto been that of the embittered Romanist confronting Protestantism. If the C. L. S. succeeds in changing the disposition of the officials and literati of this country towards Christianity into that benevolence and kindly front with which Europe at first welcomed the reformation, it will do more for the furtherance of the Gospel in China than can be computed in figures or tabulated by statistics.

EVANGELISTIC TRACTS NEEDED NOW.

Turning from the consideration of what has and what is being done to the consideration of the new developments needed in our work to-day, I note first that we are not called to do over again the work of our predecessors. The older missionaries prepared their tracts for the needs of the scholars of their day. Their work was done in such wise that it needs no

improvement and scarcely any addition. It is fully thirty years since Dr. John wrote his tracts and longer still since Dr. Martin wrote his Christian Evidences, but to this day these productions are without rivals or competitors in their own field. But a new China has arisen, and there are important classes to be considered now, no one of which was in existence thirty years ago.

.THE STUDENT OF THE NEW LEARNING.

The first of these is that large and ever growing body of students which has more than a smattering of Western learning, is quite conscious of its own importance and is determined that its voice shall be heard in the deliberations of those who guide the Empire.

There are those who speak contemptuously of the students of to-day and shake their heads dolefully as they compare them with the graver scholars of a bygone generation. It is difficult to take seriously men who chatter lightly the names of Darwin, Huxley, Spencer and the other great rationalist scholars of the Victorian age when one is absolutely certain that the speaker's acquaintance with these great men is limited to their names and a hazy impression that they taught something that was in some way antagonistic to Christianity. Yet it is as certain that the students of to-day will rule China to-morrow as that those who were the students of thirty years ago are ruling China to-day. It is not at all necessary that these young men should have an intimate and accurate acquaintance with anti-Christian writers in order to be biased against the truth. The dim and hazy impression I have alluded to will prejudice their minds and influence their attitude towards Christianity quite as effectively as though their opinions were based on wide reading and logical reasoning. Some day that attitude may, in a large measure, determine the success or failure of somebody's efforts to propagate Christianity in a particular district. It is therefore a matter of imperious necessity that we should have books written to meet the need of those men of the student class whose minds are hesitating between two opinions. The fact that their opinions are yet in an inchoate condition, constitutes an urgent call to us to put the argument for Theism before them in a convincing manner before these impressions crystallize into a mould of permanent antagonism to religion.

I am often asked to suggest books suitable for young men; some of them in our theological institutions, whose faith is being shaken, because they have read somewhere that science is opposed to revealed truth. Our tract societies have, so far as I know, published little to meet the difficulties of such men. The Rev. F. Ohlinger has written *Ways and Byways of Evolution*. Dr. MacGillivray has written *Evolution and Religion* and Dr. Darroch has written *Evolution and the Origin of Life*. These are all good, and will doubtless be found useful. A series of articles by Revs. W. A. Cornaby and Evan Morgan, reprinted from the *Ta Tung Pao*, has been published in book form under the titles "A Comparative Study of Religious Values in Social Progress" and "Modern Intellectual Developments." These two books ought to appeal powerfully to thinking men.

THE MANDARIN-READING POPULACE.

We have always had in mind those who, by reason of their lack of education, cannot read our books and tracts in Wēn-li, but could make shift to read the Gospel message if it was presented to them in the Mandarin, which is their mother tongue. This class is an ever growing one. Western learning is now taught in all schools and colleges in China, and owing to the time taken up with those studies the students' acquirements of classic Chinese fall far short of the attainments of scholars of the old régime. The consequence is, that even books prepared for students, must be couched in much simpler language than in the days when a profusion of obscure allusions, resuscitated from the writings of forgotten authors, was the most certain proof of a scholar's learning.

There are those who cannot be termed students but who secure three or four years' tuition at school and have then to turn to and earn their living. In the old days these few years would have been devoted to laboriously memorising unintelligible classics which, when school was left behind, were promptly forgotten. Nowadays what such a scholar learns is of more use in the every-day affairs of life and, after he leaves school, books in simple phrase are, in a measure, intelligible to him. There is therefore a large and growing class able to read and appreciate books in Mandarin to whom Wēn-li is unintelligible.

Already much has been done by the Societies in the production and circulation of Mandarin tracts, but efforts to extend

and improve this style of tract should be unremitting. We must particularly guard against slipshod work in the preparation of this Mandarin and colloquial literature. A good Wēn-li is easier to attain than a good Mandarin style, and nothing but the best is good enough for our purpose.

MANDARIN TRACTS.

Besides the publications of the Tract Societies mentioned above there are a few others who have done good work in the preparation of Mandarin literature.

Dr. Hallock, of Shanghai, has secured a selection of tracts in Mandarin from Chinese writers, and many of these do not betray the blemishes in style which sometimes disfigure tracts in the colloquial prepared by a foreigner.

The Rev. W. E. Blackstone has prepared ten tracts in Mandarin and Wēn-li called "Illustrated portions, 1 to 10," and is issuing these in connection with the Los Angeles "Free Distribution Fund." The tracts have been very carefully prepared and are being printed in Germany on fine paper; each with a beautiful coloured illustration on the front. A million and a quarter copies are ordered as a first consignment, and doubtless many millions will be distributed in the course of the administration of the fund. There are also two booklets, the "Wonderful Universe" and "Truth Sought and Found." These tracts, being produced in first class style, and moreover, being offered free, will be greatly appreciated by workers whose activities in the line of a free use of helpful tracts are often cramped for lack of funds.

A NEW STYLE OF TRACT IS NOW NEEDED.

The time has come when a general knowledge of the Gospel is so diffused in China that tracts containing a direct appeal to the reader to decide instantly to be Christ's should be of the greatest value. It is no longer so necessary as it once was to appeal to the reader's reason to prove to him that there is but one God and that Jesus is the Christ. These postulates may be taken for granted, and the appeal to repent and believe the Gospel may be made directly to the conscience.

"The Broadcast" series of tracts published by Mr. Allan Cameron in Changsha have been prepared with this idea in mind, and the fact that nearly two millions have been circulated, attests that they meet a long felt want.

Many of you have had sent to you from a well-known friend of missions in Liverpool a copy of the book "The Traveller's Guide from Death to Life." That book contains precisely the kind of Gospel appeals which are needed in our work to day. It relates a multitude of incidents showing how different men were brought to the Saviour. Stories of what God hath wrought in other lands are likely to be used to reproduce the like miracles of saving grace in China. This book has had an enormous circulation and has brought salvation to multitudes in the homelands. It has been translated and is on sale at all the Tract Society depôts. Through the kindness of Mr. S. J. Menzies it is to be sold at less than a third of its actual cost. Liberality of this kind will bring gladness to the hearts of many workers and will surely receive the Master's gracious reward.

ILLUSTRATIONS.

In the past our books have been too dingy and dull looking. We must illustrate and brighten them if we hope to obtain the maximum of usefulness with them. Each of the publishing societies recognises the need for improvement in the appearance of its books, but none of them is making very rapid progress in attaining the end aimed at.

The Religious Tract Society of London has already sent to China more than 20,000 beautiful coloured illustrations with Scripture texts for wall decoration. These have been so much appreciated that the Society intends to develop greatly this branch of its work.

The Rev. F. W. Baller, Dr. MacGillivray and some Chinese friends have prepared the letterpress for some fine coloured illustrations of Scripture subjects, also issued by the Religious Tract Society. The tracts have been printed in London, and the first consignment is already delivered to the tract societies and may be seen at any of the depôts. I confidently anticipate a circulation of hundreds of thousands, possibly millions of these new tracts.

CHINESE ILLUSTRATIONS.

The question is sometimes asked, Ought we not to use more Chinese and fewer foreign pictures to illustrate our tracts? The reply is, We should use both and we should use them as plentifully as possible, but we should use the best

only. The greatest artists the world has known, have consecrated their powers to illustrate the Gospel, and the most priceless pictures in existence are those that paint the Saviour of mankind. To illustrate some subjects—the parables, say—and for some people—the unlettered class—Chinese pictures have an advantage over those drawn by foreign artists. Yet we must remember that our pictures as well as our sermons must be true. We have no more right to depict the disciples of Jesus or His audiences dressed in Chinese costume than we have to represent them in European dress. They were Jews and should be portrayed in the dress they were accustomed to wear. Nor need we fear that the Chinese will not be able to appreciate foreign pictures. Chinese magazines are oftener illustrated with half-tone blocks of scenes in foreign lands than with any other pictures. In Shanghai Chinese crowd to the cinematograph shows and laugh at the comic pictures as heartily as foreigners. It is evident then that so far as pictures are concerned the Chinese will soon appreciate everything that appeals to ourselves as being pleasing in colour and correct in execution.

BOOKS FOR THE CHILDREN.

In the good old days there were no Sunday-schools in China; in the better new days in which we are now living there are at least 100,000 scholars in Chinese Sunday-schools. The Sunday School Union issues a quarterly booklet of notes on the International Lesson and illustrated lesson leaflets, but there is a keenly felt need for suitable books for the bairns. These should be brightly written and plentifully illustrated.

The Religious Tract Society is anxious to see a "Boys' Own Paper" started in China. The committee has offered to provide the funds to issue a first class periodical and has asked one of the Tract Societies to undertake its production. The Chinese Tract Society has made many efforts to induce one of the missionary Boards to set apart a man to edit the paper and undertake other editorial duties rendered necessary by the resignation of its secretary, Rev. J. M. W. Farnham, D.D., but so far it has been unable to secure a man to fill this very important post.

It is certain that no work will yield better results in the days to come than that of teaching and training the young. The Chinese boy is just as much a boy as the Western boy,

and though he has been defrauded of his inheritance for long ages he is now coming to his own. Jesus is calling the little children to come unto Him. Let us strive to smooth the way for them that we may at last receive the Master's "well done". "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

Symposium on Tract Work in China

The following questions were sent out to some representative missionaries and though the time was limited a number of replies have been received. The following are published as being representative and suggestive rather than exhaustive.

QUESTION I. *Are the Religious Tracts now available for circulation meeting the needs of the present time and are they generally effective for their intended purpose?*

Ans. With a few exceptions they are not.—REV. I. GENÄHR.

In my opinion Religious Tracts now in use are not meeting the present needs, nor are they generally effective. This arises from the fact that many of them present truth in crude forms with cruder terminology. They are prepared for the illiterate, and are therefore not suitable for present-day needs, which embrace whole classes of educated Chinese who, a few years ago, had no interest in Christian truth.—Rev. F. HARMON.

If you wish men to enter, you must show them the door; if you desire the blind to see, you must heal their eyes. This is an everlasting law to which the church itself can be no exception. The tracts issued by the Tract Societies are tools wherewith the doors may be opened, medicine by which blind eyes may be healed. But it is necessary that affairs should be managed in accordance with the spirit of the times and laws be reformed in order to reach the widest usefulness. Tracts have been issued in large numbers for many years, and those who have been awakened and led to repentance and belief in the Lord, through the influence of these tracts, are beyond computation. They have had results; truly they have had results. But tracts should be applicable to the present needs of China, and not all of them meet this need, for the circumstances in which China now finds herself, the needs

and dangers of the present and the tendencies of men's minds all show constant change. If we seek to meet these needs we must adapt our methods to their necessities and our promises to their expectations ; this is the only good plan.

In the Gospels, for instance, the Jews hoped for a Messiah, and to meet this hope, Matthew pointed to Jesus as the Messiah. The Romans sought for power, and Mark showed them the power of the Lord as the reward of faith. The Greeks looked for the perfect man, and Luke pointed to the perfect Jesus ; this is what is meant by adapting our promises to their expectations.—**王修臨.** (*Translated.*)

2. What class of tract is, in your opinion, most in need of strengthening and revision, and what subjects call for special attention ?

Ans. We badly need apologetic tracts of a higher order than those available.—**Rev. I. GENÄHR.**

In my opinion tracts written from a scientific standpoint, proving the existence of God, His wisdom, righteousness and love, are needed. It should be shown that if a man's heart is unregenerate he cannot save his country ; moreover, it should be pointed out that only in the Gospel is there hope for the redemption of China.—**王愛棠.** (*Translated.*)

3. Are the Tract Societies sufficiently meeting the call for literature for Christian enquirers and church members ?

I am afraid they are not. In fact I know of very little good literature for Christians.—**Rev. I. GENÄHR.**

I think I would say yes to this question. It, however, will not be so in ten years if the church grows in *wisdom* as well as in *stature*.—**Rev. F. HARMON.**

I dare not say yes to the word "sufficiently" for what was formerly "sufficient," for the needs of the church is not necessarily "sufficient" now. What is "sufficient" for the ordinary Christian is not necessarily "sufficient" for the student in the theological seminary. Since you have condescended to ask me, I venture to reply if your honourable Tract Society will persevere in the path of progress you will certainly arrive at the stage when you can claim that the literature issued is "sufficient."—**陳金鏞.** (*Translated.*)

4. *Have you any general suggestions to offer for the greater efficiency of tract work?*

My feeling is that if funds permitted the Tract Societies would do well to have a few men set aside to deal exclusively with tract work.—Rev. F. HARMON.

Martin's Evidences, Faber's Civilization East and West, Dr. John's Gate of Virtue and Knowledge, 尚志 Dialogue of a Pupil with His Teacher, are all books that have been greatly blessed. They should be printed in large quantities and sold at reduced prices.—陳金鑄. (*Translated.*)

The definite enlisting of Chinese and foreign missionaries in study of their fields, the need of the fields, the strong and weak points of the tracts now issued, a constant correspondence of the Tract Society people with these workers on these points, expenditure of money from headquarters for satisfactory Chinese literary work. A style with more *life* in it, a book with more intellectual *meat* in it. A basis of living purpose not so much didactic as educative, a range of subjects which meets life in all its changing phases to-day, and all centred in the faith which is in Jesus Christ. This seems to me the ideal.—Rev. J. C. GARRITT, D.D.

I am a great believer in tract distribution, and have distributed and sold tens of thousands. It is a regular part of my evangelistic work, and all my preachers are engaged in such work and take tracts with them into the villages. We are not using one hundredth of the power that lies in judicious use of tract distribution. We can learn a lesson from the tobacco men. They spend tens of thousands of dollars in attractive placards and are always remodelling and changing and trying to get attention focused on tobacco brands.

The tracts should always have pictures on the cover and between covers. Look at the style of pictures gotten up by the Scripture Gift Mission. I received recently 2,000 of their Gospels, and they sell as fast as we can hand them out. They are attractive outside and in. Of course the Tract Societies cannot compete with those who give away their tracts, but we can learn a lesson from their manner of making tracts attractive. Show windows have much to do with sale of fine goods.

There is a great place for broad-cast tract distribution. We ought to give away half a million sheet tracts every year

in every province, and sell as many others as possible. I am sending you a tract in 4-character style by one of my native preachers. You see how attractive he has made it, and he has sold large numbers at 1 cent a copy. . . .

It is quite difficult to sell a tract for more than 2 cash unless it be of unusual large size, and too large defeats the end. Every Tract Society should be largely subsidized, and we must not expect to get back full value of the tract. The tobacco companies give away every kind of attractive sheets.

We ought to have tracts, well illustrated, giving information as to the value of sanitation and hygiene, and such information could be supplemented by a short statement as to the supreme value of our doctrines as bearing both on soul and body.

Tracts in leaflet form showing the great economic loss in idolatrous worship, and how those funds would build schools and hospitals, and keep streets clean, and preserve life, would be appreciated by all classes.

A few tracts of a special kind, showing the folly and waste of idolatry and the power of Christian truth as essential to the highest type of civilization, as well as to future life would, if carefully prepared and attractively illustrated, be of vast service. The masses will be led to consider the claims of future happiness by proving to them the great value of our religion as bearing on present life, showing how to keep streets and homes clean, and how to avoid plague, and how to get pure water, and screen out flies, and make open drains, and how by giving up follies of idolatry they could save scores of millions to give their children education. These things need to be hammered into their minds and hearts day after day and by means of millions of tracts, and we must keep at it from January to January, always changing and improving and making our leaflets and tracts so attractive and valuable that they will use them. I trust you may be very successful in making a big advance in this mighty agency.—Rev. A. A. FULTON, D.D.



"The Awakening of Faith,"
as included in the Catalogue of Christian Literature
Society, Shanghai.

Read before the Hangchow Missionary Association in June, 1908,*

BY RIGHT REV. G. E. MOULE.

THE task of presenting to our Association a version of two or three pages of the Buddhist Treatise on the Awakening of Faith was suggested by the proposal to place the Treatise on the Tract List of the Association (i.e., for translation and discussion.) I learnt then for the first time of the translation of this Treatise by Dr. Richard, published by him on the ground of its "preaching," in Dr. Richard's phrase, "a Gospel of great hope to the greater part of the Eastern Asiatic Continent"; as in fact "an adaptation of Christianity to ancient thought in Asia . . . an Asiatic form of the same Gospel of our Lord and Saviour Jesus Christ," and "thus furnishing the deepest bond of union between the different races of the East and West, namely, the bond of a common religion." Dr. Richard, whose great learning and even greater devotion to the best interests of his fellow-men are known and honoured by us all, has found God, both transcendent and immanent, in the Treatise, and also Messiah; the former under the disguise of Buddha, the latter of Julai, the equivalent of the Sanscrit Tathâgata, the highest designation of Buddha.

The Treatise is, as Dr. Richard remarks, "profoundly philosophical," and is "as hard to understand as Butler's Analogy." Having taken part, either as patient or operator, in many examinations in the Analogy, and having during the past month, guided by Dr. Richard and helped by an elaborate commentary of the T'ang dynasty (end of the 7th century) endeavoured to make myself acquainted with the "Awakening," I venture to assure the inexperienced that Butler is

* The paper to which this note refers was not written for publication, but for the limited purpose indicated, namely to be read before a meeting of the Hangchow Missionary Association. The writer has consented to its insertion in the RECORDER only in the hope that Dr. Richard may see his way to explain his principles of translation, and that other students, better read in Buddhism than the present writer, may contribute to throw light on the very important question, whether any form of Buddhism can be a Gospel of Salvation for mankind.

The Sanscrit terms quoted in the paper are derived from Dr. Eitel's Manual; the translator knowing no Sanscrit.—G. E. Moule.

child's play to the Chinese of Maming or his interpreter Chén-ti. The Analogy is closely reasoned and requires close attention, but the materials of its logic are all drawn from the world of common experience, while the Buddhist lives and moves, except for a brief interval when he is inculcating moral precepts and prohibitions, wholly in a world of mental speculation. His world is the pantheistic one, in which all beings whatever, good or evil, transitory or lasting, are but forms of the one soul, and the aim of the believer is by personal effort, not without some obscure help from an indeterminate influence, to master the sensuous tendencies of his being, so as gradually to win emancipation and be found worthy to be born into the presence of Buddha and share his perfection.

My own study of Buddhism begun more than forty years ago, has been slight and intermittent. Very early in it I felt the fascination of the historical greatness of Buddhism as a wonderful effort of the human mind to solve the problem of life and death, and, on the practical side, to relieve human misery by self-restraint and active benevolence. The heroic self-sacrifice of the pre-Christian missionaries, who carried Buddhism from its cradle in North India to the South, North and East, and gave comparative civilization to some of the most truculent savages of that time, added to the attraction of the subject. Some, too, of its philosophical terms at first seemed to suggest a connection between the teaching of Gautama and that of the Bible, notably Tathāgata, with its Chinese equivalent Julai, which seemed so nearly akin to the ὁ ὡν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος of the New Testament. The convents, set like the kindred monasteries of the West, ever in some lovely valley or on some mountain fastness, and dominated by the calm dignity each of its presiding Buddha, were not, I confess, without their own peculiar charm. The study, however, of such authors as St. Hilaire, Edkins, Eitel, Beal and Monier Williams, and of the two or three pieces of Chinese Buddhism I have found time to decipher, has convinced me that the essential characteristics of revealed religion are conspicuously wanting in Buddhism, primitive or developed. Speaking under correction, and of Buddhism in general, it is atheistic to all intents and purposes. For us "there is one God the Father, of whom are all things and we unto Him, and one Lord Jesus Christ, through whom are all things and we through Him." For Buddhism, including I am afraid

"The Awakening of Faith," there is no God. All things alike are forms of the one soul. Creation is unknown or frankly denied. As a substitute we find emanation, permutation, evolution under the persistent influence of the chain of causation. Dr. Richard, it is true, does not hesitate to write "God," now as equivalent of Buddha, now, if I mistake not, of the philosophical term 真如, *suchness*, sometimes rendered in Dr. Richard's translation by the Platonic "Archetype." The Archetype may be self-existent, but is impersonal; Buddha, under some aspects at least, personal, is not unique, self-existent, nor creator. There is a triad or trinity in Buddhism, as also in Brahmanism. The Trinity of Christian revelation is of Persons co-equal in uncreated divinity, while the Buddhist "San-pao" is a group of three mystic personations, Buddha (or Fo), an animated being made perfect in Nirvana; Dharma (in Chinese Fa), the philosophic Law or doctrine which he promulgated; and Saṅgha (in Chinese Sēng), the monastic community, which follows his teaching and represents him in the world of form. Salvation is the keynote of both religions; in Christianity salvation from sin, against conscience and against God, consequent on pardon received by faith in a Divine incarnate Redeemer, and attested by a changed life under the influence of the Holy Spirit, and developed largely under discipline consisting in part of a share in the sufferings of the Redeemer. In Buddhism, as there is no God to judge or to redeem, and, so far as I have read, no conscience, there seems also to be no idea of sin as sin. The "heart-errors," to quote the "Awakening," are simply errors, productive of suffering which, rather than sin, is the dread of the devout Buddhist; and deliverance is looked for, not through pardon but as the result of wisdom directing, and "faith" sustaining the believer in meritorious self-restraint. Another great Christian doctrine, the Resurrection of the body, of course found no place in Buddhism, since in it, so far as I have read, metempsychosis has preoccupied all the room of Eschatology. The ethical benevolence of Buddhism has been referred to, and compared with the selfish codes of other non-Christian religions it can hardly be overpraised. On the other hand it cannot be compared with Christian charity, prompted by gratitude to the Redeemer, sustained by a sense of the brotherhood of all mankind in the incarnate Son of God and disavowing the claim to merit which taints many a passage in the "Awakening."

Dr. Richard tells us that "the Mahâyâna Faith is not Buddhism properly so called, but an Asiatic form of the Gospel of Jesus Christ," and quotes Mr. Beal's book on Buddhism which refers to the "Awakening" as a pseudo-Christian book. (Mr. Suzuki, the Japanese scholar who has also translated the "Awakening," will not hear of this.) That the two great religions were in contact during the early Christian centuries is well-known. The legend of Barlaam and Josaphat (really Joasaph) contained in the writings of John, a monk of the convent of St. Saba on Mt. Sinai in the 7th century, has been found by Max Müller to agree, incident for incident, with the much earlier legend of Buddha's conversion; Joasaph being a corrupt transliteration of Bodhisattva and Barlaam the ascetic whose instructions were the young prince's first aids on the path of knowledge. Barlaam and Josaphat are new saints of the Roman Church which keeps their festival on November 27. The legend contained, among other allegories of human life, the Avadâna which in its Chinese form I translated for this Association and afterwards contributed to the China Branch of the Royal Asiatic Society in 1884.

Mr. Beal ("Buddhism in China") speaks of the author of our tract, Aśvaghôcha or Maming, as flourishing A.D. 50, under the Indo-Scythic king Gondophares, the Gondoforus of the Legenda Aurea, said to have inflicted a martyr's death on St. Thomas. Beal has translated Aśvaghôcha's "Life of Buddha," and with regard to the "Awakening" he says: "This Treatise has never yet been properly translated, but, so far as we know, is based on doctrines foreign to Buddhism and allied to a perverted form of Christian dogma. It will be found, I am convinced, there was an infusion into Buddhism of foreign elements drawn from contact with Syria and its neighbourhood, which affected Northern Buddhism in a marked degree." Whatever influences, however, had modified Aśvaghôcha's Buddhism, his "Life of Buddha" is witness that he had by no means adopted either the Christian Cosmogony or "Plan of Salvation." Beal ("Buddhism in China," p. 179) quotes from the Life a passage in which the idea of creation, and incidentally that of salvation otherwise than by works, are scouted as erroneous views sure to be dissipated in the mind of the true believer. Six centuries later than our author there seems to have been some advance towards vaguely theistic views. At p. 181 Beal quotes the following from a Chinese Commentary on

a Life of Buddha : "Tathâgata was manifested as a human being because of his infinite love and compassion." But all this, whatever its value, does not appear till centuries after the "Awakening," in which moreover Tathâgata, like Buddha, is plural as well as singular. At this later period, indeed, we are told, on the authority of Mr. Hodgson, that in Nepal, amongst other sects, there is "a theistic sect of Buddhists in which the existence of a supreme God is taught." This, however, says nothing as to the Theism of the "Awakening."

The T'ang Commentary on that tract contains interesting speculations on several of the terms of the Treatise which, if found in its text, might suggest the presence in it of a theistic, though not of a Christian, leaven.

A Version of the Chinese Text (pp. 1 to 4, line 3) of the Awakening of Faith

Title : A TREATISE OF THE COMMENCEMENT OF THE FAITH OF THE GREAT CONVEYANCE (Mahâyâna).
Author : Composed by Maming Pusa (Aśvaghôcha of Benares, ob : c.A.D. 100).
Translator : Translated by Chén-ti, Doctor of the Law of the Three Baskets (3 Collections, Eitel. *Tripitaka*), of T'ienchu (India), under the Liang (A.D. 502 to 557)

VERSES.

- Line 1 : Let (all the faculties of) life return to (that from which they sprung, the *Triratna* pervading) all the ten regions of space.
- Lines 2-4 : To (Buddha, Fo 佛) the most excellent instrument (業) universal in knowledge; (業 "instrument" equals *Trividha dvâra*, or 三業 or 身口意 Eitel.)
 His independence unhindered by bodily form;
 The most merciful saviour of the world.
- Lines 5-7 : And also to the reflex of his body (or sentient being.)
 The archetypal ocean of his spiritual nature,
 The treasury of his immeasurable merit.
 (The above three lines have for special theme *Dharma*, (Fa 法), the Law, doctrine, or spiritual representation in the world, of the absent Buddha.)
- Line 8 : To the ascetics in the body (?) who wait. ("in the body," 如實.)
 (The above line is on *Suñgha* (Sêng 僧), the Monastic Community.)
- Lines 9-12 : (The purport of the Treatise.)
 Because we wish to cause (call) mankind (or all animate being).
 To abolish doubt and part with corrupt prepossessions,
 To cause to arise the correct faith of the great Conveyance.
 That the seed of Buddha may not be cut off.

Saith the Treatise : Having the Law we can cause to arise the *Mahâyâna's* (Great Conveyance's) faculty of faith. For this cause it is right to make a statement. The statement has five parts. What are the five? The first is the part of causes.

The second the part of definitions (T. R. fundamental doctrines).
 The third the part of exposition.
 The fourth the part of the culture of the believing heart.
 The fifth exhorts to the cultivation of what is advantageous.

I. First let us speak of CAUSES.

It is asked : What causes exist for composing this Treatise? It is replied : There are eight kinds of such causes. What are the eight?

The first, the cause in its general aspect, namely to call mankind (?) to quit all misery and attain the highest joy. It is not (i.e. our cause, motive is not) the pursuit of fame, gain and honour in the world.

The second, the wish to expound the root truth of Julai (Tathâgata) to call mankind to understand correctly without error.

The third, to call mankind in whom the root of goodness has ripened its fruit to persevere (be able to endure) in the law of the Mahâyâna and not to backslide from faith.

The fourth, to call those of mankind in whom the root of goodness is slender and scanty to cultivate the believing heart.

The fifth, to make known a method of destroying evil hindrances and well guarding the mind in utterly forsaking stupid lethargy and escaping the net of corruption.

The sixth, to make known the practice of abstract contemplation of the appropriate remedies for the mental errors of common men and of the two schools (lit. Conveyances).

The seventh, to make known the method of fixed (special) meditation so as to be born in the presence of *Buddha* and surely not to fall back from (forsake) faith.

The eighth, to make known advantages and exhort to asceticism (or practical works.)

For these causes and such as these was the Treatise composed.

It is asked (further) : In the *Sûtra* there exists this law complete ; what need is there for repeated statements? It is replied : Although in the *Sûtra* this law exists, since the sensations and actions (T. R. abilities and attainment) of mankind are different, their reception of meanings is consequently various. When Julai whom we speak of was in the world mankind had acute sensations (acute senses, or keen ability). A mighty speaker, i.e., Julai, his form and mind were preëminent; his perfect speech proceeding from him, different classes alike understood, and it was not necessary to discourse. Since the demise of Julai some of mankind can of their own ability hear extensively and acquire the meaning (of the teaching). Some of mankind, also of their own ability, though they hear but little yet understand much. Some of mankind being without mental ability of their own, yet through extensive discourse thus get the meaning. Of course there are of mankind some again who finding extensive discourse and many sentences irksome, mentally delight in summary sentences which yet comprise much meaning, and thus get to understand. Thus our Treatise is made for the sake of summarily comprising the limitless sense (T. R. Application) of the vast and deep law (or mind) of Julai.

II. Having stated the part of causes, let us secondly state that of definitions (T. R. Fundamental Doctrine.)

Mahâyâna, summarily speaking, has two divisions (or species). What are the two? The first, Law; the second, Attributes. But when we say Law we mean the mind (heart) of mankind. This mind comprises the law of all in the world and out of the world (T. R. saved and unsaved). And in consonance with this mind are manifested its attributes according to *Mahâyâna*. Why so? This mind, as the embodiment (objective existence) of the true type, in fact manifests the substance (T. R. nature) of the *Mahâyâna*; and this mind, as liable to birth, death and the chain of causes, can manifest the self-substance, embodiment and use of the *Mahâyâna*. The Attributes (義) we have spoken of are three-fold. What are the three? The first is vastness of substance (T. R. nature), meaning that the archetype of all law (mind) is homogeneous without addition or subtraction. The second is the vastness of embodiment, meaning that the treasury of Julai is fully furnished with the merits of the infinite nature. The third is the vastness of its use (exercise), meaning its ability to produce all the results of good causation in the world and out of the world (T. R. among . . . saved and unsaved).

All the *Buddhas* relied on this as their Conveyance, all the Pusa make this law their Conveyance to the land of Julai.

Some Remarks on the Foregoing Paper

IN these days when the study of Chinese literature is at a sad discount, it is of great service that our dear Bishop Moule should bring out of his treasure of life-long Buddhist studies so many points of importance gleaned from Beal and others; such knowledge of Buddhism greatly increases the influence of every missionary, and it is no light thing for us to know that so influential a missionary as the Bishop has given so much time to this work.

I desire to thank the Bishop most heartily

1. For all the time and thought he has bestowed upon this little book of mine;
2. For his too kind words with regard to myself and my labours. And also
3. To express an appreciation of the high compliment which he pays to many things which are to be found in Buddhism.

It is quite true that in order to estimate properly the true value of any religion we must understand its points of weakness as well as its strength. The weaknesses of Buddhism are apparent enough. I fully agree with Bishop Moule

- a. That early Buddhism is atheistic;
- b. That the "San Pao" to whom the Bishop refers are not the same as our Christian Trinity at all;
- c. That the doctrines of Creation and Sin are not to be found described by Buddhists as Christians describe them.
- d. That the Resurrection which is so integral a part of our Christian faith is not dwelt on.

On the other hand I am grateful to the Bishop for pointing out

1. That there existed in Nepaul a Theistic sect of Buddhists. This fact in itself serves to show that in certain minds the doctrines of Higher Buddhism might be identified with belief in a personal Deity; to this extent therefore Bishop Moule justifies me in using the name of God for Fo; at least it shows that to certain Buddhists themselves the doctrines of Higher Buddhism might be used as a means of teaching a theistic faith.
2. That in a commentary six centuries later it was explained that "Tathâgata was manifested as a human being because of his infinite love and compassion." Here at any rate is a Buddhist state-

ment which teaches incarnation, showing that the idea of a human manifestation of the Infinite was conceived of within Buddhism ; to this extent again the author justifies me in the use of the term Incarnate one or Messiah.

At the same time I am grateful to the Bishop for his specimen translation and for pointing out that while there are likenesses between the two religions there are also great differences. The Buddhist doctrine is vague, impersonal and dateless ; the Christian is definite, personal and historical. Christianity has what the other lacks, and without which the other must always be at a loss in dealing with the practical problems and needs of human life. While we sympathize with the Buddhists in their endeavour to discover the fundamental truths of religion, it is the great privilege of our Christian position to lead them to clearer views of these tremendous problems.

During the last five years there has been much fresh ground discovered by the study of Japanese Buddhism

1. By Professor Lloyd in the publication of "Wheat among Tares" (Macmillan, London), and "Shinran and his work" (Kyo-Bun-Kwan, Tokyo).
2. By E. A. Gordon in "Messiah," which gives the story of the great influence of Christianity over modern Buddhism in Japan.
3. By myself in "The New Testament of Higher Buddhism" (T. and T. Clark), which contains in addition to the "Awakening of Faith" a translation of the Essence of the Lotus (not the Lotus itself translated in the Sacred Books of the East).

For those interested in this subject, these books furnish new facts of the utmost importance, especially as Lloyd also says that many of the doctrines of the Shinran sect are "identical" with those of the Christian faith.

TIMOTHY RICHARD.

Translation of the same by Dr. Timothy Richard.

OPENING HYMN.

I yield my life to the All,
To the ALL SOUL, full of good,
In wisdom all complete,
In power all divine,
In pity—would save all.

To LAW which does embody
The Archetype of all.

To CHURCH which does contain
The Archetype in Seed,
That men may be delivered
From doubt and evil ways ;
Get Faith in the great School
Perpetuating God !

CHAPTER I.

REASONS FOR WRITING THIS BOOK.

QUESTION I.—What are the reasons for writing this book?

ANSWER I.—The reasons for it are eight.

A. Generally speaking, it is to induce all living beings to depart from the way of all sorrow and to obtain the highest happiness, instead of seeking the glitter of fame and wealth of this world.

B. It is to make clear the fundamental idea of the incarnate god (Ju Lai) in man, and to lead all beings in the right way avoiding error.

C. It is to lead those ripe in goodness to continue in the Mahayana Faith without failing.

D. It is to enable those in whom the root of goodness is very small to cultivate faith more and more.

E. It is to show how to remove evil hindrances and to strengthen well the mind, to keep far from mad pride and to see through the deceits of vice.

F. It is to show how to study and correct the errors of ordinary men and the errors of the two inferior schools (the Hinayana or elementary school and the Madhyay-mayna or middle school of Buddhism).

G. It is to show the means by which one may ascend to the abode of God (Buddha) and never lose faith.

H. It is to show the benefits of this Faith and to exhort men to practise it.

These are the main reasons for writing this book.

QUESTION II.—As the Sutras, or classic Buddhist Scriptures, explain these things fully, what need is there of repeating them?

ANSWER II.—Although the Sutras have discussed these things, yet as men's abilities and attainments are different, the reception of instruction is necessarily different. When the Incarnate god (Ju Lai) was on earth, all men were able to understand Him. His body and mind far excelled those of all other men. When he delivered his perfect words all living beings, though different in kind, understood him alike, and therefore there was no need of explanation.

But after Ju Lai's death we find that some men, after widely reading the Sacred Scriptures, have the power unaided to understand them; we find that others after only hearing a little of the Sacred Scriptures have the power unaided to understand much; we also find that some have not sufficient intelligence to understand the Scriptures unassisted by extensive explanations, whilst we find that others dislike voluminous writings and prefer a terse style which embraces many principles and which they are able to understand.

Thus this book is written for the last class of men which desire to know the general principles of the great and profound Law of Ju Lai with its infinite applications.

CHAPTER II.

THE FUNDAMENTAL DOCTRINE OF THE MAHAYANA FAITH.

Having explained the object of writing this book we now proceed to consider the fundamental doctrine of the Mahayana Faith. The great school (Mahayana) speaks of the Eternal Soul of the universe, His nature and His attributes.

A. By His nature is meant the soul of all living beings. The soul embraces that of saved and of unsaved beings, and it is this universal soul that characterises the great school. For it is the Archetype's True Eternal Form which is the nature of the Mahayana Faith; and the Archetype's temporary form in life which is able to make manifest the nature, form and use of the Mahayana Faith.

B. As to the attributes of this soul they are three. The first is the vastness of its nature. All things are originally one and the same and an eternally fixed quantity in the True Form. The second covers its vast manifestations. In the person of Ju Lai, the True Form Manifest, there are infinite possibilities stored up as in a womb. The third is its vast power. It is able to produce all good among all classes of living beings, saved and unsaved.

All the enlightened Buddhas follow this Mahayana Faith and all the Chief Apostles (Pusas) attain to the perfection of Ju Lai by the methods of this Faith of the New Buddhism.

便消惡業障。善護其心。遠離癡慢出邪網故。六者爲示修習止觀對治。凡夫二乘心過故。七者爲示專念方便。生於佛前必定不退信心故。八者爲示利益勸修行故。有如是等因緣所以造論。問曰。修多羅中具有此法。何須重說。答曰。修多羅中雖有此法。以衆生根行不等受解緣別。所謂如來在世衆生利根。能說之人色心業勝。圓音一演異類等解。則不須論。若如來滅後。或有衆生能以自力廣聞而取解者。或有衆生亦以自力少聞而多解者。或有衆生無自心力。因於廣論而得解者。自有衆生復以廣論文多爲煩心。樂總持少文而攝多義。能取解者。如是此論爲欲總攝如來廣大深法。無邊義故。應說此論。

已說因緣分。次說立義分。

摩訶衍者。總說有二種。云何爲二。一者法。二者義。所言法者。謂衆生心。是心則攝一切世間法。出世間法。依於此心顯示摩訶衍義。何以故。是心真如相。卽示摩訶衍體。故是心生滅因緣相。能示摩訶衍自體相用故。所言義者。則有三種。云何爲三。一者體大。謂一切法真如平等。不增減故。二者相大。謂如來藏具足無量性功德故。三者用大。謂能生一切世間出世間善因果故。一切諸佛本所乘故。一切菩薩皆乘此法。到如來地故。

大乘起信論

馬鳴菩薩造
梁天竺三藏法師真諦譯

歸命盡十方

最勝業遍知

救世大悲者

及彼身體相

無量功德藏

如實修行等

除疑捨邪執

起大乘正信

佛種不斷故

論曰。有法能起摩訶衍信根。是故應說。說有五分。云何爲五。一者因緣分。二者立義分。三者解釋分。四者修行信心分。五者勸修利益分。

初說因緣分。

問曰。有何因緣而造此論。答曰。是因緣有八種。云何爲八。一者因緣總相。所謂爲令衆生離一切苦得究竟樂。非求世間名利恭敬故。二者爲欲解釋如來根本之義。令諸衆生正解不謬故。三者爲令善根成熟。衆生於摩訶衍法堪忍不退信心故。四者爲令善根微少衆生修習信心故。五者爲示方

In Memoriam.

Dr. Arthur F. Jackson arrived in China in November, 1910, to assist Dr. Christie in the new medical college, Moukden. Shortly after his arrival he was invited by the government to take charge of the quarantine quarters at the Chinese Railway Station, where he had to inspect crowded inns and come into close contact with the most virulent forms of the plague. Amidst strenuous and faithful work, he contracted the dread disease and died on January 25th.

AVE ATQUE VALE !

I.

Fresh from the schools wherein he gained high fame,
And from the fields that well his prowess knew ;
Dowered for service in God's Holy Name ;
Still on his head youth's dew.

II.

A spirit stainless and a heart elate,
Wholesouled, and fired with love of life and men ;
We deemed his strength, by purity made great,
Was as the strength of ten.

III.

Yet he lies low ! death-smitten on the field.
On the far frontier of God's battle line
He bowed his brave young head, content to yield
His life to love divine.

IV.

He faltered not, though pestilence bred fear
In lesser hearts, Christ's man was he and true.
His skilful touch and word of whispered cheer
The dying coolie knew.

V.

Hail, Christian soldier ; bravely hast thou done !
We who remember give God thanks for thee.
Thy martyr spirit life through death has won,
Life in eternity.

VI.

Thy grave lies heaped with mound of alien earth,
Far from the home where love and care were thine.
Yet on the home and land that saw thy birth
Light from that grave shall shine.

VII.

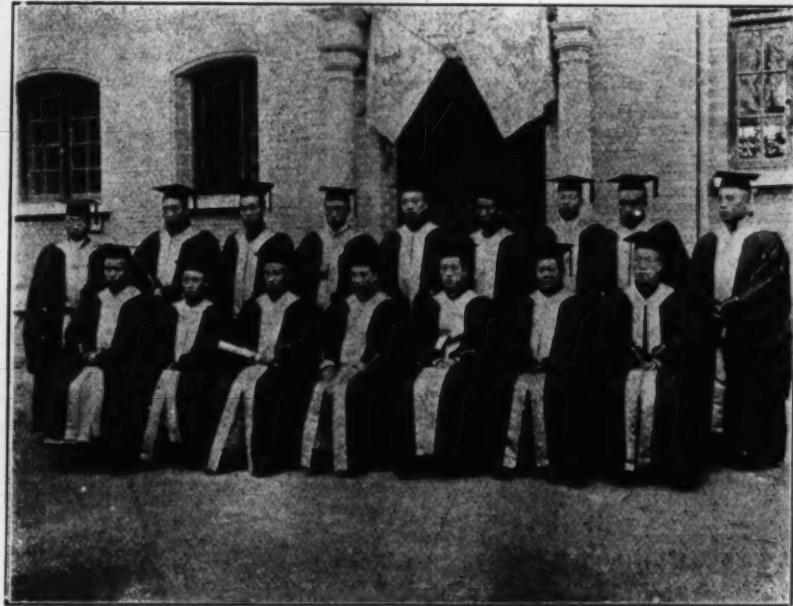
Brief was thy service ; but for thee need fall
No tear, nor pass the semblance of a sigh,
Thou hast found kindred meet in Heaven's bright hall,
God's heroes ! crowned on high !

VIII.

For thou dost know the glory and the song
Which fill with wonder all that holy place,
And thou art crowned amidst the martyr throng
Who look upon God's face.

NELSON BITTON.

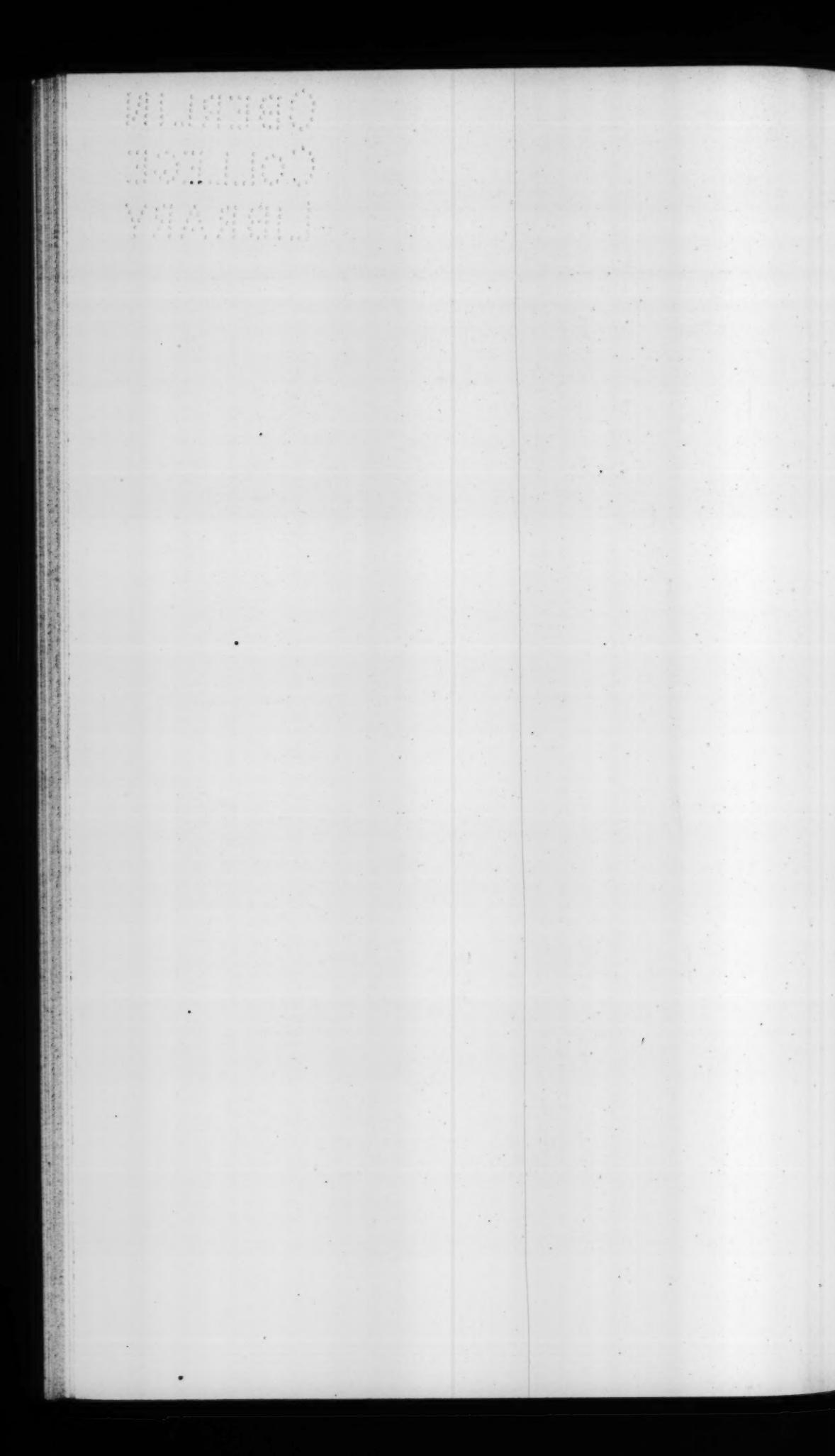
UNION MEDICAL COLLEGE, PEKING.



The Graduating Class.



The Teaching Staff present at the Graduation Ceremony.



Correspondence.

TRAVELLING ON THE LORD'S DAY.

*To the Editor of
"THE CHINESE RECORDER."*

DEAR SIR: Though intensely busy with famine relief work, in addition to much evangelistic mission work, I cannot refrain from taking time to write these few lines to express my appreciation of, and hearty thanks for, what "An Observer" says in your April issue *re Travelling on the Lord's Day*. I hope every one who reads the RECORDER, no matter what his opinion on the subject discussed may be, will seriously and prayerfully think over what is said in this courteous, reasonable, earnest letter. The way the day is disregarded by many who profess to believe in the Fourth Commandment as recorded in Exodus xx. has caused me very grave alarm. I am sure many young missionaries are shocked, as I was, when first coming to China and seeing the practice of some.

If we hold views regarding the Fourth Commandment which allow us to disregard the prohibitions found therein as recorded in Exodus xx. had we better not cut it out of the ten? Regarding it as some do, is not hanging it up in the chapels encouraging our Chinese brethren to lightly esteem the other nine commands and, in fact, the whole Word of God? I am sure it is. "*In it thou shalt not do any work, thou nor thy son, nor thy daughter,*" etc. If we hang this up on our walls can we constantly act as some of us do?

Sincerely yours,
Wm. F. JUNKIN.

SUNDAY SCHOOL LESSONS.

*To the Editor of
"THE CHINESE RECORDER."*

DEAR SIR: Your editorial paragraph *re Sunday School Development* in March number of the RECORDER will be read with interest and encouragement by those engaged in Sunday School work. It seems also to afford a fitting opportunity for an appeal to the Centenary Conference Committee on the subject, in the hope that they will soon be able to give greater consideration to requirements of missionaries living a long way from the coast. For some years we in the West have had our Sunday School Lessons, but in the interest of unity, over a year ago, I dropped these to take up the Conference Lessons which it is hoped to make "l'ung hsin," and I have advised others to do the same. But the result so far has been very discouraging, as in no quarter thus far have the Lessons reached us until weeks after they were due; sometimes I have noticed by the post mark that they have been sent off from Shanghai a few days before the quarter opened, meaning that they have not reached us until four or six Sundays have been struggled through without them, and then we have the post-date ones left on our hands. Letters to headquarters have produced apologies from men overworked and with whom we sympathize, but no real correction of the fault. We are now approaching the second Sunday of this quarter, and have no idea when the Lessons will turn up. This is of course

fatal to proper preparation and very materially diminishes the value of the lessons and the interest taken in them by the Chinese. For Szch'wan the Lessons should be posted *at least one month* before it is time to study up the beginning Lesson. If all cannot be sent together, better send the few which are prepared, and so preserve the continuity.

As similar conditions may exist in other inland parts, and as this is not a personal complaint, but is meant to help the efficiency of a public department, I venture to ask you to publish this letter, and remain yours, etc.

A WORKER IN SZCH'WAN.

—
“IN VINDICATION OF THE
CH'UN-CHIU.”

To the Editor of
“THE CHINESE RECORDER.”

DEAR SIR: If it was with “deep satisfaction” that the editors of the RECORDER presented to its readers the article of “A. M.,” “In Vindication of the Ch'un-ch'iu,” the sense of satisfaction on the side of many a reader of the RECORDER cannot have been less deep when reading “A. M.'s” valuable contribution and elucidation of a much vexed question, viz., What are we to understand by the name “Ch'un-ch'iu?” Does the book we know under this name and which the Chinese ascribe to Confucius, does this book include the oldest and most free of the ancient commentaries the “Tso-ch'uen” along with the text? And if so, is *this* then perhaps the book of which Mencius spoke in such high terms of praise, putting it side

by side with the gigantic deeds of the Emperor Yu? He says: “In former times Yu repressed the vast waters of the inundation, and the Empire was reduced to order. Chow Kung's achievements extended even to the barbarous tribes of the west and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the ‘Spring and Autumn,’ and rebellious ministers and villainous sons were struck with terror.” (Cf. Menc., Book III, Pt. II, Chapter IX.)

In the critical study before us we find much of which we can approve, and though “A. M.” is cautious enough not to affirm positively that Confucius must have been the author of the Tso-ch'uen, he has no doubt established the proof that if we take the eulogistic words of Mencius seriously, as we are bound to do, they can only mean that he used the name “Ch'un-ch'iu” in a wider sense than we do. And by doing so he has laid all those who hope for a revival of the palmy days of Chinese classical scholarship, so far as the missionary body is concerned, under a great obligation.

It is not evident from “A. M.'s” contribution whether he is aware or not that a German scholar has arrived at the very same conclusion with regard to the Ch'un-ch'iu. In his “Geschichte der Chines. Literatur,” published in Leipzig, 1909 (the 1st edition appeared in 1902), the late Prof. Giube has given a most painstaking examination to the question, making it very plausible to accept the explanation that “Tso-ch'uen” does not mean “Commentary of Tso,” but rather “the left Commentary”

or "the Commentary to the left of the text," and that this commentary has been written by the Master Himself, though of course he maintains with "A. M." that the Tso-ch'u'en, as we have it now, is not from one hand, that some one's notes certainly were added to it.

It is with interest that we look forward to "A. M.'s" further contributions on this subject, discussing the relative reliability of the Ch'un-ch'iu and the Tso-ch'u'en.

Yours truly,
J. GENÄHR.

FEDERATION.

*To the Editor of
"THE CHINESE RECORDER."*

DEAR SIR : It was announced in the May number of the RECORDER that I had been asked to render what service I could to the cause of federation throughout China, and I shall be very pleased indeed to render any help I can. May I make use of your columns to ask the secretaries of those Provincial Councils which have been formed to kindly send to me, c/o London Mission, Shanghai, any printed constitutions and other information which may be available?

This is the psychological moment to carry out the terms of Resolution VII. of the Shanghai Conference Resolutions on Federation and Comity. Any one reading the Edinburgh reports on "Carrying the Gospel" and "Coöperation and Unity" will, I am sure, feel that now is the time to supply our home supporters with a plan of campaign for each province and thus for the whole Empire. When we have done this for China, India will follow suit, for India

is copying the China federation movement, and in a comparatively short time we may see a world-plan evolving which will enable us to *adjust our total resources to meet our total needs*. What a tremendous responsibility rests upon us to see that we are using our forces economically in view of Islam's challenge in Africa and other countries.

Can we know that we are using our forces strategically and economically unless we meet together as missionaries and with our Chinese brethren for mutual consideration of our plans in the way provided for in provincial councils ?

Some say : 'In our province a federation council is unnecessary because there is no overlapping.' But this is the negative side only. What about the positive and aggressive side? Are there plans readily accessible which will show how that province can be thoroughly evangelised in say a generation? From the trend of events at home I am sure that those provinces which can produce the most sensible coöperative plan on rigidly economical lines with the maximum use of Chinese workers, will receive the greatest support from the wealthy students of missions which this generation is furnishing.

I have heard that in one province federation is retarded because some of the workers say : "Federation would mean interchange of members, and while we are prepared for that in our own province we are not prepared for it with some of the missions in other provinces." If it is possible in the province concerned need our brethren look with anxiety further afield? And in any case while in my opinion interchange of members is ideal,

a federation council can well exist without subscribing to this as a condition.

The irreducible minimum, however, is that friends shall be willing to come together to mutually consider the best means for carrying on the work in the area in which they find themselves and to work together as far as they conscientiously can. There are many directions in which coöperative efforts present no difficulties to any one.

The instances we have all seen of waste of time and effort for want of mutual consultation are quite enough to condemn our present system. The amount of ignorance of one another's plans is deplorable. No campaign should be conducted for a single day on the lines only too prevalent in many parts of the Empire.

This is one side of the question. Another is that in view of recent happenings, e.g., the presentation of the Scriptures to the Throne, the government's attitude towards self-governing churches, the agitation for religious equality, the establishment of churches in connection

with the so-called **自立會**, the widening breach in some cases between the Chinese Christians and the foreign missionaries, we are in the most urgent need of drawing closer together and of forming the national council at the earliest date.

In conclusion may I say that there are six points on which information would enable us to present a comprehensive view of the work in a province :

1. Present staff, Chinese and foreign.
2. Present statistics.
3. Facilities for the training of workers.
4. Finance, income per head per member per annum.
5. Work to be done, map, area, population, etc.
6. Staff needed. How Chinese to be trained and paid.

I shall be glad to collect, arrange, and publish any information that may be available, and I trust I may have the hearty coöperation of all who believe that the hour has struck for this work to be done.

T. COCHRANE.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Half a Century in China: Recollections and Observations, by the Venerable Arthur Evans Moule, B.D. Illustrations and Map. Hodder and Stoughton, London. Shanghai.

The Venerable Archdeacon Moule has done well in preparing this book of observations and recollections. Few missionaries have spent so many years in this country and fewer still have had

such rich and varied experience of the ups and downs, the joys and sorrows of a missionary's career. It is plain that our venerable friend in his quiet English parish hears "the east a' callin'," and many of his friends in China find their thoughts turn wistfully to his English home. May it be light at eventide with the good man so well loved by

his Chinese flock and with her to whom he dedicates this book in the words: "To E. A. M. My Companion and Never-failing Helper through Fifty Years."

The book is beautifully printed and illustrated. It entices one to read it by the beauty of its get up, and if one picks it up it is impossible to lay it aside till one has read to the last page.

The chapter on "The Tai-p'ing Rebellion is one of great historical value. It has also all the vivid and graphic interest of the writing of one who was not only an eye-witness of the stirring and tragic scenes depicted but who was many times in imminent danger of his life either at the hands of the "rebels" or the equally ferocious and untrustworthy "imperialists." The chief actors in the great struggle are described sympathetically by one who was a personal friend to each. We are told that Captain Roderick Dew summoned the rebel chiefs in Ningpo to surrender. "On the 30th the rebels scornfully rejected Captain Dew's proposal. They claimed the settlement as belonging to the Heavenly King. "Come on you Dew!" said Fan, "and let us see which is cock and which is hen." And the Captain came on. At 3 p.m. Captain Dew led a storming party and was first on the wall. His lieutenants—Cornwall Lewis and Hugh Davis—were just behind him, and Lewis was instantly shot dead. They were shoulder to shoulder and actually touching each other. Lieutenant Davis described to me next day how he felt the shock and shudder in his comrade's body as he was struck and fell. A marine and a bluejacket were killed at the same time. The gallant Captain Kenny, of the

French gunboat *L'Etoile*, was mortally wounded, but the storming party gained a footing on the walls and the Tai-p'ings fell back. It was a perilous position. There were not two hundred Englishmen opposed to the rebel garrison, twenty thousand strong. Captain Dew told me the following day that he thought for the moment all was over. But just then the cooks and stewards of the *Encounter*, who were left in charge of the ship, seeing their Captain's danger trained their big gun on the wall and let fly a shell, which burst between the opposing columns. The Tai-p'ings wavered, broke and fled."

The chapter on "Rumours and Legends" is so interesting that one wishes to quote it entire. Certain it is that whoever reads this chapter will not only be captivated by the human interest of it but will gain an insight into Chinese manners, customs and modes of thought such as long study of a drier kind would fail to give.

The stories of missionary labours, successes and failures are of great interest and will, without doubt, stir up some of those who read them in the home lands to devote their lives also to the evangelization of this great Empire. No better reward for writing this volume would be coveted by the venerable and learned author.

J. D.

ACKNOWLEDGMENTS.

MACMILLAN & CO'S. LIST.

English Classics. Kingsley's *Westward Ho!* and *Hereward the Wake*. With Introduction, Life of Kingsley, Notes and Index. Price 2/6d. each.

English Literature for Secondary Schools. Narratives from Napier's History of The Peninsular War. Edited by Maurice Fanshawe. 1/-.

Siepmann's French Series for Rapid Reading. Charlotte Corday, by François Ponsard. La Jaquerie, by Prosper Mérimée. Le Tailleur de Pierres de Saint-Point, by Lamartine. 1/- each.

Siepmann's Primary French Series. Histoires et Leçons de Choses. By Mme. Pape-Carpenter. Edited by W. Rolleston. 1/-.

Siepmann's German Series. Elementary. Musikalische Marchen. By Elise Polko. Edited by Mrs. M. G. Glazebrook. 2/-.

A School Algebra. Part II. By H. S. Hall. 1/6.

Modern Commercial Practice with correspondence. By F. Heelis. 2/6.

The Educational Review.

Nankin University Magazine.

Government and its Relation to National Welfare. A lecture delivered before the Y. M. C. A., Hongkong, by R. H. Kotewall.

Missionary News.

The Famine

The last distribution was planned for May 20th, though doubtless there will be much distress after that. Prospects for harvest are good.

Two Protestants and two Catholics took famine fever, but recovered. Father Perrin, however, died of it on May 11th at the Presbyterian Hospital at Hwai-yuen. The committee has received over \$100,000 and some 310,000 taels with money still coming in.

Summer Homes for Missionaries

We have been asked to intimate to missionaries living in Central China that the Council of the North Valley Association at Chikungshan have several houses to rent to missionaries for the coming season, full particulars of which may be obtained from Dr. George A. Huntley, the Hospital, Hanyang (via Haukow).

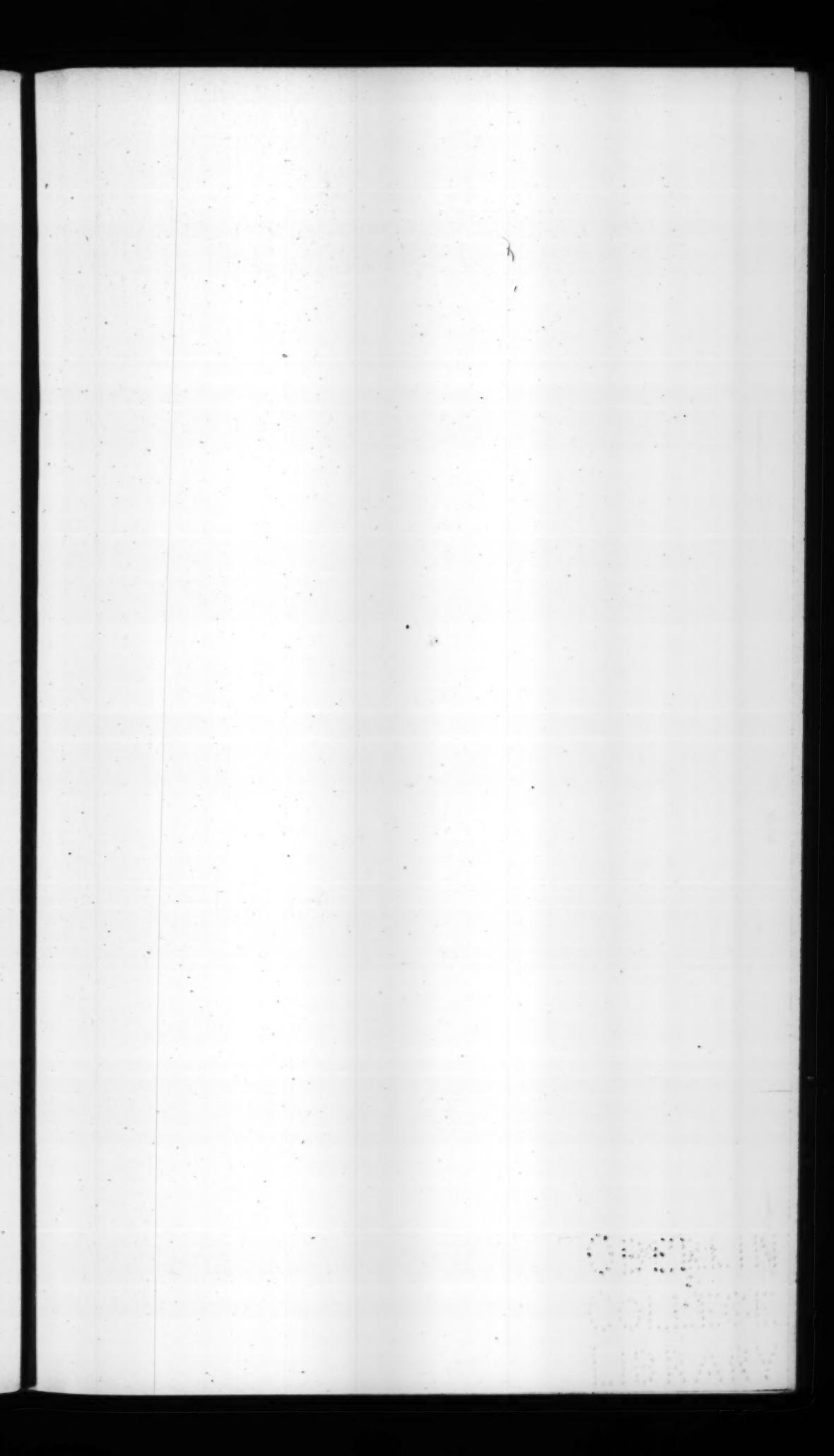
School for Missionaries' Children

A very pleasant gathering took place at Weihuifu, Honan, on the fifteenth of March, when the school for missionaries' children in connection with the

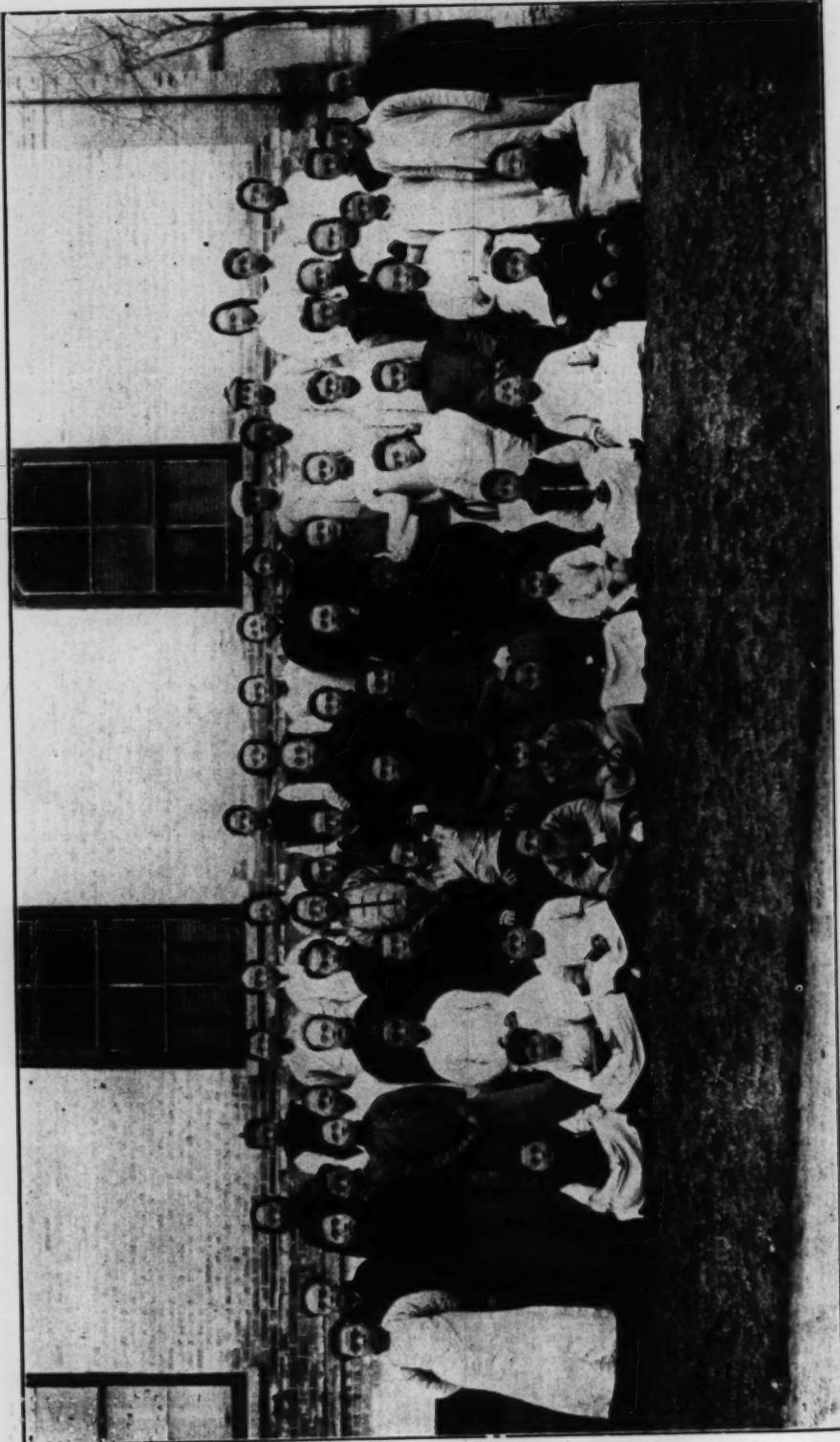
Canadian Presbyterian Mission was opened. Some thirty-five persons were present, including the eight charter pupils of the school. These numbers will be considerably augmented in the fall when missionaries now on furlough return with their contingent of scholars, while it is expected that a limited number of children may be received from neighboring missions.

A new two-storey building has been erected on land adjoining the Mission compound; class rooms, dining room and recreation room occupy the ground floor, while the second floor is devoted entirely to dormitories and bath rooms, where running water is supplied from a capacious tank.

Two very well qualified ladies, Miss M. S. Sloane and Mrs. W. Ratcliffe, are in charge of the teaching and care of the children; the curriculum is at present of a somewhat primary character, providing for education up to twelve to fourteen years of age. Should any desire information regarding the school, they may obtain such from Rev. W. Harvey Grant, Weihuifu, Honan, who is chairman of the Board of Trustees.



Pastor Ding Li Mei and the Officers and Members of the Volunteer Band of the University of Nanking.



A Notable Work among Students.

Rev. Ding Li-me came to Nanking March 18th and began his special meetings on the 19th. His coming had been anticipated with deep interest and a good deal of prayer by the Christian teachers and students of the University. Mr. Ding preached morning and evening to a crowded church with marked interest from the first. Two meetings a day were held at first: one for the college and high school students and one for the Intermediate School.

The meetings were characterized by an earnest spirit of prayer. Mr. Ding felt this was more important than much preaching. The interest grew steadily until over thirty of the University students had decided to lead a Christian life, and over sixty had enrolled in the Volunteer Band for special Christian service. In the month since, the work has gone on among the students, especially in their efforts to reach their fellows and to preach to those who have not heard the Gospel.

At the farewell meeting to Pastor Ding, Mr. Liu Ging-fu, a graduate teacher, reviewing the reasons for gratitude to Pastor Ding, named the following special reasons:

Pastor Ding had deeply stirred the religious spirit of the whole student body. Before he came many Christians even were quite indifferent about their religious life. Now all are deeply in earnest about their religious life.

Pastor Ding had been used of God to deeply stir the patriotic spirit of the whole student body. Not by the call to war or talking of war but by pointing out the way of service to country and fellow-countrymen.

Pastor Ding had been the means of changing the life purposes of many. Many who were Christian without any very definite purpose had been

led to a conviction of a definite life purpose.

Pastor Ding had been the means of stirring up the college spirit of the students, making them more thoughtful for one another and more concerned for the real honor of the institution.

The general effect upon the whole tone of the student body was very marked. The results in the lives of the individual are deeper than they themselves can realize.

The Late Dr. D. L. Anderson.

The following In Memoriam appreciation has been sent us by the Soochow Missionary Association. We printed an appreciation by Dr. A. P. Parker in last issue.

Rev. D. L. Anderson, D.D., President of the Soochow University of the M. E. Church, South, and missionary to the Chinese for twenty-eight and one-half years, died at his home in Soochow on March 16th, 1911. In the death of Dr. Anderson the Soochow Missionary and Literary Association has lost one of its oldest and best known members and the cause of missions one of its most faithful workers.

He was a man of sterling character and was ever the Christian gentleman in all of his dealings with his fellow-men and co-labourers. His life was a constant benediction to all with whom he came in contact. Though highly educated and of exceptional ability, he was a man of rare humility. It could be truly said of him: "This one thing I do." He lived for the University and for the advance of Christianity through the work of higher education among the young men of China. The University will stand as a monument to his untiring energy and zeal.

His work also extended to the church. Himself a strong preacher, he exerted a powerful influence for good upon the Chinese workers and pastors with whom he was associated. Though exceedingly busy, he was always ready to give counsel and advice to all who came to him. Rev. Lee Dzong-don, one of the leading

preachers of the Christian church in China, at the funeral services both in Soochow and Shanghai bore high testimony to the influence for good which Dr. Anderson's life and counsel had on his own life.

Honorable and useful in public life, and kind and loving in his own family circle, he will be sadly missed. The Father having called him from the midst of life's duties, we desire to extend our sincere and heartfelt sympathy to his own family, his relatives and friends and to his Mission, and we ask that a copy of this appreciation be spread on the records of the Association and printed in the RECORDER and home papers.

R. C. WILSON,
O. C. CRAWFORD,
T. C. BRITTON,

Com. Soochow M. and L. A.

How Christian Endeavour Helps.

An experience of some seven or eight years of the Y. P. S. C. E. in connection with the C. I. M. in Wenchow, Che., has enabled us to see something of its benefits in a work established over forty years, and so beyond the initial stages.

For the most part what I write applies to the work in Wenchow city, the first established and best organized of our societies, which now number about forty, including men's, women's and junior, but is true in a less degree of the country ones too.

Before the advent of the C. E. we had no definite plan either for securing systematic Bible study by the rank and file of converts, nor for getting any considerable number of these to do regular Christian work, though from very early days periodical Bible schools for workers and the enlistment of unsalaried local preachers have been features of the work here; while self-organization and self-government had made but little advance.

One of the first benefits of the C. E. was to bring together the earnest spirits of the churches for a definite purpose in connection with their Christian profession and at fixed and frequent intervals. And of course the very association together in the name of Christ and for work for Him has not been in vain. Then in city and country the meetings, always held on Sunday and usually before the morning service, mean to many an effort in earlier rising and punctuality, and the removal of the temptation to gossip for the meeting hour at least, and often for most of the leisure time of the day, that being now given to preparation or direct soul-winning effort.

The regular opportunity for united prayer, more simple and informal, often very definite in response to requests and gradually becoming less the prerogative of a few veterans of L. M. and P. M. characteristics, has been a great boon and has transformed all the prayer-meetings in many of our churches.

While some of our country C. E.'s find the regular topics rather beyond them at present, they have been most helpful to our city C. E.'s and to many in the country, both men's and women's. Taken from all parts of God's Word they have necessitated a much wider study than our people were formerly contented with and have accordingly deepened their knowledge of things spiritual. The sales from our station book-room of entire Bibles have been phenomenal and are still growing, and the Old Testament is no longer an unknown and rather dreaded region with most, nor does a reference in church to some passage prior to the first Chapter

of Matthew bring up the look of hopeless bewilderment once general. Recently the development of the C. E. in a country church with total congregations of about 140 brought its preacher along post-haste to take back 20 complete Bibles for them. This again means greater efforts to read on the part of many. Most of our male members and all but a very few of the women were quite illiterate at the time of their conversion, and though always they were urged to learn to read and most learned characters enough to follow hymns and many parts of the Gospels, the rest of the New Testament and all of the Old were almost universally regarded as too difficult. But the fixed topics have incited many to face even the O. T., and often we have been witness to determined application to mastering an O. T. or Pauline topic by men or women who not long since did not know a character, and this often again with the patient help of some one better educated. When our C. E. topics come to be specially compiled for the church in China, and not merely translated with a mingled Western and Shanghai flavour, I believe their utility will be further increased.

That each one is expected to have the subject prepared and to speak if called on—and this in an audience of those who avowedly meet to learn rather than to teach—has been a great help to the diffident and shy and has got many a one on his or her feet who otherwise would have remained silent until now. Not a little in the way of spiritual gifts and unexpected talent has been revealed and developed thus, and more than one salaried preacher and quite a number of volunteers have been discovered

and brought out into full service in the church in this way.

The evangelistic spirit has also been kindled and nurtured in our C. E.'s. "Cottage meetings" are held in the various parts of the city five evenings in the week and generally in members' homes and shops, and each Sabbath, after the afternoon service, one or two bands meet in such shops in turn and open them for evangelistic meetings. Open-air campaigns have also been conducted in and near the city the first few days of the last two years. The previously-existing desire of almost all to win their relatives and friends for Christ has been notably fostered and made more effective by the C. E. and its methods.

Some cases of loving relief of the necessities of fellow-members have cheered us,—quite half the maintenance for years of one suddenly paralysed, and very generous help towards one blind and another dying of consumption, having been given by the city C. E.; while special efforts in the church, financial and practical, have been carried through by them without outside suggestion or help.

One of our surprises has been how after the initial stages most of the organization of the societies and their committees has been carried on with often no help or suggestion from outside, or anyhow with but very little. This augurs well for the future complete self-government of the churches at large, and is meanwhile a most valuable training for those who will have to bear this burden ere long, and this without forcing upon them offices for which they may not be yet fit.

All these ends have doubtless elsewhere been met in whole or part by other organizations di-

rectly or indirectly connected with the churches, but I have only recorded just how the C.E. has helped us these last few years in Wenchow, in the hope that others may be led to try if its methods will not supply in other churches in China what may be felt to be lacking in the way of personal Bible study, individual work for Christ, training in organized service and the like.

EDWARD HUNT.

First Graduation Ceremony of
the Union Medical College,
Peking.

The time of harvest is ever the time of rejoicing and gladness; the labour and toil of the planting and tending is forgotten in the joy of the garnered fruitage.

Such was the spirit of the first Graduation Ceremony of the Union Medical College, Peking, on Friday, April 7th. What the missionaries of 1901, gathering up the scattered remnants of mission work in Peking, saw with the eye of faith we are privileged to see in actual fulfillment. Many a time during the intervening years the difficulties have seemed insurmountable, but ever in answer to prayer God has provided the men and the means to carry the work to its present proud position as the most complete attempt in China to give a full education in Western medicine. To the outward eye the fabric appears but brick and mortar, but those who know, find it founded on faith and cemented by prayer.

The ceremony had been postponed some time because of the needs of the plague work, in which nearly all the graduates

were engaged; at the earnest request of the Chinese authorities they were allowed to continue their valuable work till the end of March. This delay made it possible for Dr. Cochrane to be present and enjoy what is so largely a result of his indomitable courage and persistent faith.

There being no room in the College large enough to accommodate the expected guests, a spacious pavilion was erected in the quadrangle and was made very gay with various decorations, in which the flags of China, Britain and America predominated.

His Excellency, Grand Councillor Na T'ung, who represented the Throne at the inauguration of the College, was again present to address the graduates and present them with their diplomas. Representatives of the various Boards and other high Chinese officials were present, and many others sent good wishes and congratulations.

The International Plague Conference, in session in Moukden, sent the following message:

The International Plague Conference unites in congratulating the Union Medical College on the graduation of its first class of students to-day. They welcome the graduates to the membership of the medical profession and send them their best wishes for a successful career. Sze.

The missionaries of Peking and Tungchow attended in force; the Medical College alone has the honour of combining in one the efforts of all the missionary societies in Peking.

Thirteen members of the teaching staff were seated on the platform and made a brave show in the varied academic costumes of their respective colleges. The sixteen graduates were attired

in caps and black Geneva gowns faced with purple satin. The foreign style of head-gear obscured the fact that all but three had sacrificed their queues to the needs of plague work and the growing sense of dissatisfaction with this appendage.

The College diploma is printed in English and Chinese. It has a border of green and gold dragons, and the Æsculapian sign in the centre surmounts the College seal in red; the whole producing an effect quite distinctive and pleasing to the eye.

The Union Medical College is unique amongst the missionary colleges in China in having a diploma granted to its graduates by the Imperial Board of Education. This reads as follows:—

The Union Medical College of Peking at its inauguration was registered by this Board. Now a student of the said college, Mr. Wu San Yuen, entered its classes in the 1st moon, 32nd year of Kuang Hsu and continued till the 12th moon, 2nd year of Hsuan T'ung. The period of five years being completed this Board appointed examiners to hold an examination along with the Faculty of the College, and he obtained 81% of marks, thus attaining the standard required. Therefore this diploma is issued allowing him to act as a physician.

The following is a note of the student's birth and parentage:—

Wu San Yuen—age 32.
Family home—Chili, Hochienfu,
Kuchenghsien.

Great grand-

father— Kuan.

Grandfather— Ju Hsiang.

Father— Cheng Chiao.

This is to be held by Wu San Yuen, a graduate of the Union Medical College, Peking.

Sealed by the Board of Education.

1/3 of Hsuan T'uug.

Sir John Jordan, the British Minister, presided at the ceremony. The meeting opened with the Doxology and prayer by the

Rev. C. Y. Cheng, pastor of the L. M. S. Church and member for China of the Continuation Committee of the Edinburgh Conference. Sir John Jordan then spoke of the inauguration of the College five years ago and the difficulties now largely surmounted, paid an eloquent tribute to the part played by the doctors and students in fighting the plague, and concluded with an earnest exhortation to the graduates to use to the full their professional skill as a valuable asset in the advancement of the great Empire, whose illustrious Empress laid the foundations of the Union Medical College.

His Excellency Na T'ung then read an address of very hearty congratulation on the graduation of the first class of students, spoke of all the help given by the College in plague work, and exhorted the graduates to be true to this fine example set before them by their professors and fellow-students of service and sacrifice. This address was translated by Dr. W. W. Yen, of the Foreign Office, being rendered into beautiful English and delivered with an enunciation that many of us envied.

At the close of his address His Excellency handed the diplomas to the graduates, who were received with hearty applause by the large audience.

Dr. Cochrane followed with a brief statement of the history of the work from the time—50 years ago—when Dr. Lockhart began medical work in Peking. During these 50 years we have given about one and a half million treatments, and have cured in our wards many thousands of patients. We have laboured for five years amid great difficulty to train men who should go out

each to duplicate as far as possible the work we are doing, and thus by fighting disease and death to save life throughout the Empire. But we are still far from perfection. When we commenced the work 50 years ago, it cost, including salaries, about 5,000 taels per annum; it now costs between 60,000 and 70,000 taels every year, and the expenditure is still growing. Chinese friends and foreign friends have assisted us. The dormitories bear the name of a friend in England who has helped us most liberally from the commencement of the work. Friends in England are now making it possible to erect hospital buildings worth 60,000 taels; but if the work is to become more and more efficient we need more money for buildings and more money for annual expenses. We need public health and bacteriological laboratories and hospitals for specialties.

The work that remains to be done is immense, and we crave earnestly for the help we need.

Too often when people of different nationalities meet it is to fight and quarrel. Our object is to love one another, to help one another to save life, to bring peace and goodwill, happiness and salvation to this great Empire.

The American Minister then delivered an eloquent address on the noble and self-sacrificing work done by medical men in all lands.

The last address was delivered in Chinese by Dr. W. A. P. Martin, who shares with Dr. Griffith John the honour of over fifty years service in China. He urged the graduates to give themselves whole-heartedly to the service of their fellow-men.

After a vote of thanks by the Dean, Bishop Scott closed the meeting with the benediction.

E. J. STUCKEY.

The Month.

THE PLAGUE.

The improvement in conditions and abatement of the scourge reported in our April issue was maintained until the vanishing point. So far as the Sanitary Department of Moukden have been able to get returns it seems that the total number of deaths in sixty-five districts is 42,755. The International Plague Conference was successfully carried through. From a telegram from the correspondent of the *N.C. Daily News*, it appears that the evidence that was taken at the International Plague Conference at Mukden confirmed the view that the disease originated in tarabagans, a species of marmot, and that it was transmitted by force of circumstances to human beings. Mules occasionally transmitted the disease. The decline of the epidemic was attributable mainly to the precautionary measures taken and to the attenuation of the

bacillus when left without support. The virulence of the disease was maintained throughout. It was found that sputum particles alone were infective and the theory of the infectivity of the breath was not sustained.

TROUBLES IN CANTON.

The Acting Tartar General, Fu Chi, commanding the troops at Canton, was assassinated on the evening of 8th April. His assailant was a Chinese (animated by anti-Manchu sentiments) who had recently returned from the Straits Settlements. The murderer fired four shots. The General's body-guard fled. The police subsequently arrested the assassin, who stated that his only reason for the crime was political.

Later reports showed that the revolutionary outbreak at Canton was spreading. At Fatshan there has been serious rioting, and the mob set

fire to four yamens and also burnt other property. At Shiuhsing the Prefect was assassinated, whilst the Shamsui Magistrate has also been murdered.

At latest despatch matters had well-nigh resumed normal conditions.

THE NEW CABINET.

Edicts announcing the formation of a Cabinet and Privy Council were issued on the 9th of May. With regard to the new Cabinet the latter will assist the Throne in undertaking the responsibility of government. The president possesses a power of veto over ministers and of control over viceroys. The president and vice-presidents will sign Imperial Edicts, but in respect of departmental affairs these must be countersigned by the minister concerned. The minister of the Army and Navy will report direct to the Throne and subsequently to the president of the Cabinet. The Privy Council's duties will be personally to advise the Throne. It consists of a president, and vice-president and thirty-two advisory ministers appointed by the Throne and ten councillors, who will be experienced politicians and will speak but not vote. Half the numbers of the council will constitute a quorum.

THE RAILWAY LOAN AGREEMENT.

The Hu-kuang Railway Loan Agreement has been signed between the Yuchuanpu (Ministry of Posts and Communications) and the International group; the amount being for £6,000,000, bearing interest 5 per cent. and repayable in forty years. The loan is secured on the revenues of Hunan and Hupeh.

The proceeds, after payment of outstanding liabilities connected with the contemplated lines, will be applied to the construction of one main-line, connecting Wuchang, Yochow, Changsha and Yichanghsien, at which point it will join the Hankow-Canton line, and further to the construction of a main-line starting at Kuangshui on the Peking-Hankow line, and proceeding by Siangyangfu and Chingmenchow to Ichang and Kweichowfu, and ultimately to Chengtu.

THE NEW OPIUM AGREEMENT.

Under the arrangement concluded between the British and Chinese governments three years ago the British government undertook that

if during the period of three years, from January 1st, 1908, the Chinese government should carry out their promise with regard to the reduction of production and consumption of opium in China, they would continue in the same proportion of ten per cent. the annual diminution of the export of opium from India until the completion of the full period of ten years in 1917. In the new agreement the British government recognise the sincerity of the Chinese government and the success which has attended their efforts during the past three years and agrees to the continuance of the 1907 agreement on certain conditions. Our readers will be interested in the following articles in the agreement :—

Article II.

The Chinese government have adopted a most rigorous policy for prohibiting the production, the transport and the smoking of native opium, and His Majesty's government have expressed their agreement therewith and willingness to give every assistance. With a view to facilitating the continuance of this work, His Majesty's government agree that the export of opium from India to China shall cease in less than seven years if clear proof is given of the complete absence of production of native opium in China.

Article IV.

During the period of this agreement it shall be permissible for His Majesty's government to obtain continuous evidence of this diminution by local inquiries and investigation conducted by one or more British officials, accompanied, if the Chinese government so desire, by a Chinese official. Their decision as to the extent of cultivation shall be accepted by both parties to this agreement.

During the above period one or more British officials shall be given facilities for reporting on the taxation and trade restrictions on opium away from the treaty ports.

Article V.

By the arrangement of 1907 His Majesty's government agreed to the dispatch by China of an official to India to watch the opium sales, on condition that such official would have no power of interference. His Majesty's government further agree that the official so dispatched may be present at the packing of opium on the same condition.

Missionary Journal.

BIRTHS.

AT Peking, May 1st, to Dr. and Mrs. T. BRAGG, L. M. S., a daughter (Grace Elizabeth).

AT Hanyang, May 4th, to Dr. and Mrs. GEORGE A. HUNTRY, A. B. F. M. S., a son (Leslie Albert Myers).

AT Hwaiianfu, May 13th, to Rev. and Mrs. HUGH W. WHITE, S. P. M., a son (Hugh William).

AT Peking, May 13th, to Mr. and Mrs. E. J. PEILL, a son (Ralph Sidney).

MARRIAGE.

AT Shanghai, May 16th, 1911, Mr. H. L. GEORG, C. I. M., to Miss S. SCHUR.

ARRIVALS.

April 29th, Rev. and Mrs. D. NELSON and three children, from U. S. A., Am. Luth. Mission; Rev. A. SYDENSTRICKER, wife and daughter (ret.), S. P. M., Chinkiang.

April 30th, Misses C. READSHAW, G. BANKS and S. A. CREAM (ret.), from England, C. I. M.; Dr. JОРGEN NELSEN, from Norway, Nor. Miss. Soc.; Rev. THOS. TORRENCE (ret.), A. B. S., Chengtu; Rev. G. MILES, wife and two children (ret.), Wesleyan Mission, Hankow; Rev. H. B. RATENBURY (ret.), wife and children, Wes. M., Wuchang; Miss MACFARLANE, Ch. Scot. Mission, Ichang.

May 6th, Misses R. E. SAMUELSON and A. LINDBERG, from Sweden, C. I. M.; Miss H. HEIKENHEIMO, M.D., and Miss KESAJARVI, Finland Mission Society.

May 7th, Dr. and Mrs. MORRIS, A. C. M., from U. S. A.

May 13th, Miss GILMORE and Miss McCRAKEN, M. E. M., Nanking.

May 14th, Rev. GEO. DOUGLASS and wife (ret.), Un. Free Ch. of Scot., Manchuria.

May 20th, Rev. A. S. COOPER, A. C. M., Ichang.

May 21st, Rev. R. DOERING (ret.), wife and child, B. and F. B. S.; Rev. JAMES STEVENSON, Irish Pres. M., Mauchuria.

DEPARTURES.

April 15th, Mr. and Mrs. T. SELKIRK, from Rangoon, for England, C. I. M.

May 2nd, Rev. and Mrs. A. W. EDWINS and 2 children, and Miss H. HEDSTROM, for U. S. A., Rev. W. H. HUDSON, wife and 7 children, for U. S. A., S. P. M.; Mrs. LOCHHEAD and child, Can. Pres. Miss.

May 5th, Dr. R. B. EWAN, wife and 2 children, for Canada via Europe, Can. Meth. Miss.

May 14th, Mr. and Mrs. G. E. PALMBERG and Mr. F. BIRD, for Australia, C. I. M.

May 15th, Dr. E. H. HUME, wife and 3 children, for U. S. A., Yale Miss.; Mr. and Mrs. MOWATT and child, for Canada, Can. Pres. Miss.

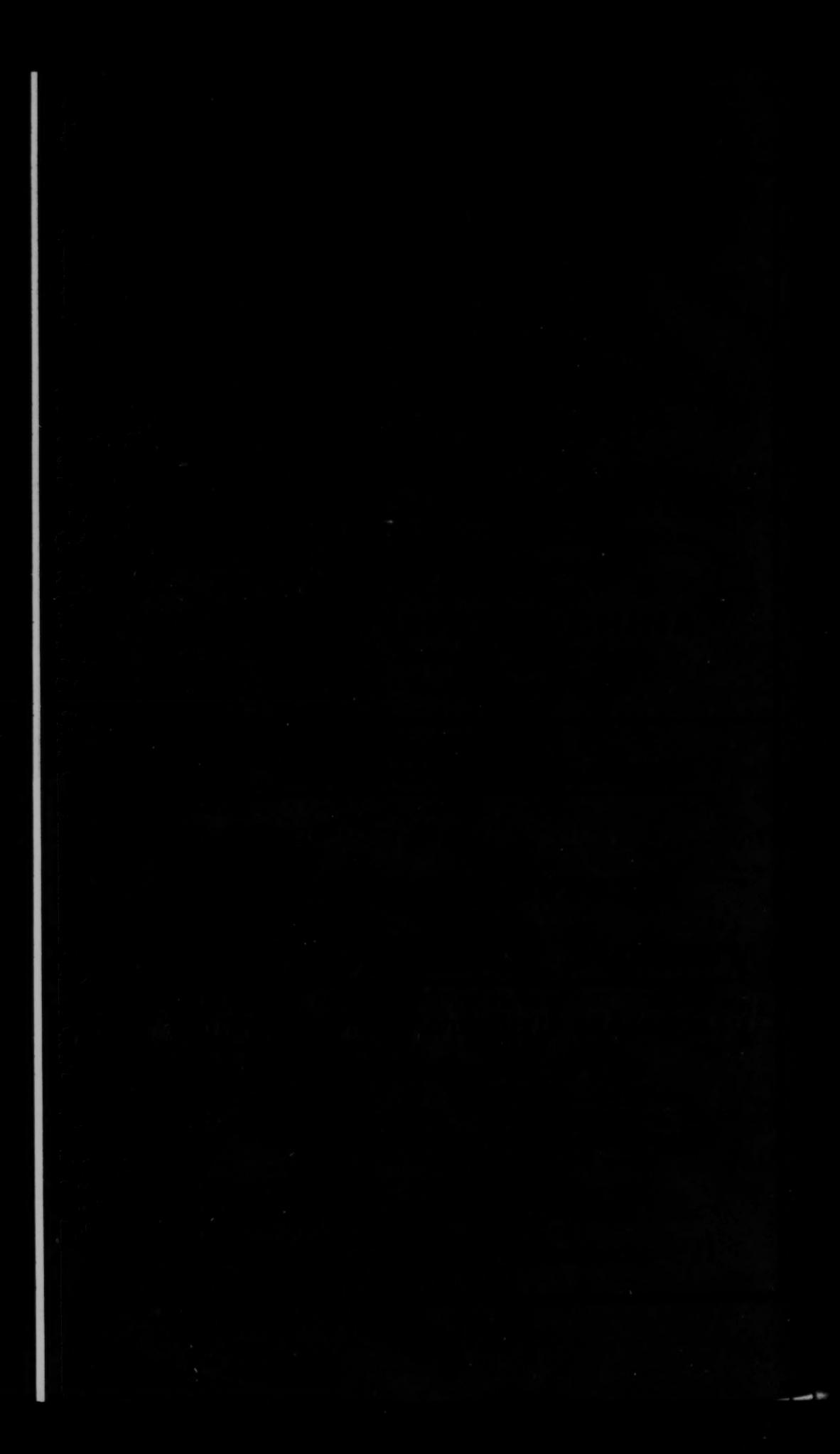
May 18th, Rev. D. MACGILLVRAY, for England via Siberia, C. L. S.

May 22nd, Mr. and Mrs. H. S. NICHOLS, C. and M. A.; Mr. S. M. GORDON, U. S. A.; Rev. KARL LUDVIG REICHLER, via America, for Norway, Nor. M. S.; Rev. W. NELSON BITTON, L. M. S.

May 23rd, Mr. A. H. BROOMHALL, via Siberia, for England, Mr. and Mrs. T. W. WEBSTER, Mr. and Mrs. H. H. CURTIS, Miss E. WALLACE and Miss F. E. McCULLOCK, for Australia, C. I. M.; Rev. JOHN JOHNSON, for U. S. A., Rev. EDMUND J. LEE, for U. S. A., Mr. and Mrs. RAMSAY and 2 children, Am. B. S., Chengtu.

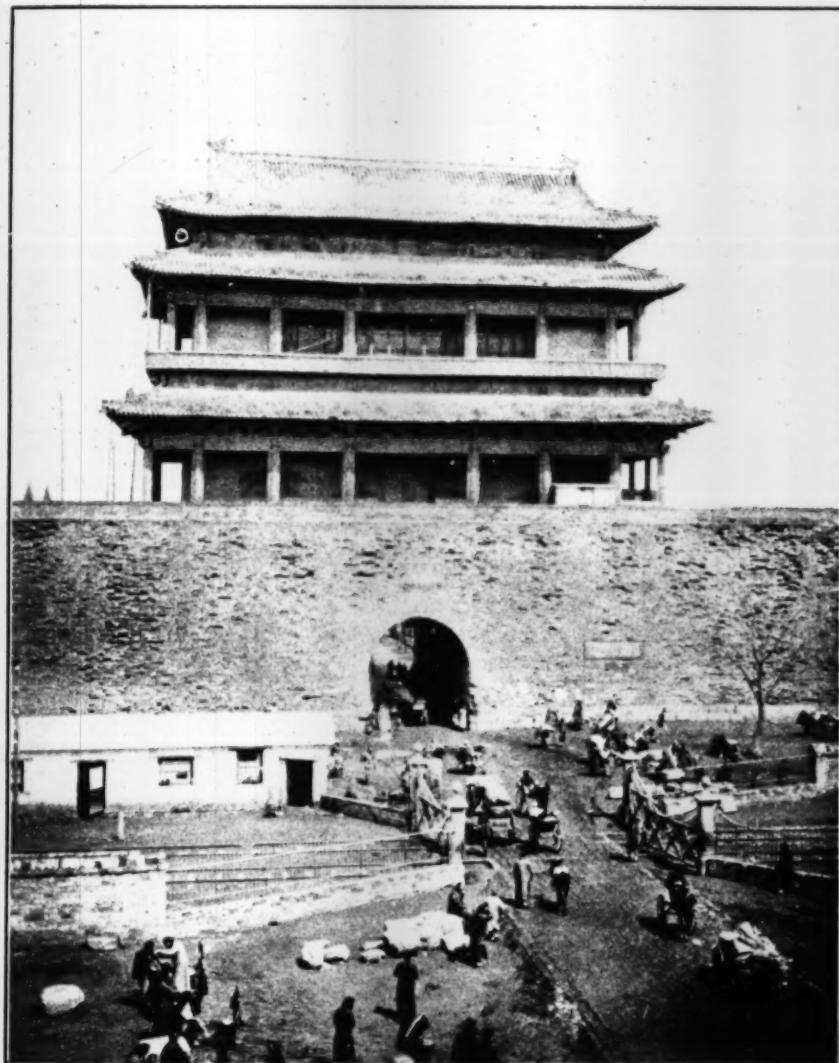
May 30th, Mrs. F. E. LUND and child, A. C. M., Wuhu, for Canada.

May 30th, Rev. and Mrs. SKOLD and daughter, for Sweden.









HATA MEN, PEKING.